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A Protagonist of Church Unity and Ruthenian Culture

The name "Ruthenians" is strictly speaking that of a Russian people, also known as Ukrainians or Little Russians, who live in the southwestern provinces of Russia, eastern Galicia and the Bukovina, and the northeastern parts of Hungary, in common ecclesiastical usage the name particularly refers to the members of this people who are Catholics of the Slav-Byzantine rite, as the result of the union of Brest effected between the Holy See and the Metropolitan of Kiev and his suffragan bishops in 1595. The effects of this reunion were to a considerable extent undone, after the partition of Poland, by the high-handedness and persecution of the Russian sovereigns Catherine II, Nicholas I and Alexander II, but the Catholic Ruthenians number some five millions, of whom 500,000 more are now in North America and have their own ecclesiastical organization. They are most numerous in Galicia, where they form an ecclesiastical province with its metropolitan see at Lwów (Lemberg) and suffragan sees at Przemyśl and Stanisławów.

This last was erected only in 1885, the huge archdiocese of Lwów being divided, and its third bishop was Msgr. Andrew Szeptycky. The Szeptyckys are a very ancient Little Russian family which, following the example of so many other noble Ruthenian families in the 17th and 18th centuries, passed to the Roman rite and gradually accepted the corresponding change of nationality and became Polish; nevertheless, the family continued to elect two bishops and two archbishops to the Ruthenian church in the 18th century, and one to the Latin see of Plock. Count Alexander Szeptycky was born 29th July, 1865 (O. S.), at Przemyśl, where his father had an estate, and in due course studied at the University of Cracow, where he took a brilliant degree in jurisprudence; a noble legal career was prophesied of him, when he announced his intention of becoming a religious, not only that but of returning to the rite of his forefathers, now looked on with some degree of contempt and suspicion by the latinized Ruthenian high families: by the genuine Poles it was regarded as a sort of apostasy. The Ruthenian Basilian monks were at this time in process of reform, under the direction of the Society of Jesus, and in 1888 young Alexander entered their novitiate at Dobromil; in the following year he received

the little habit ("simple vows") and took the name of Andrew, the patron of Russia, and in 1892 the great habit ("solemn vows"); he was by now a doctor both of theology and philosophy and in the same year received the sacerdotal chirotony.

Since the 17th century the Ruthenian Basilians, though bound to the recitation of the Divine Office in choir, have led the life of clerks regular rather than that of monks, and for seven years the Hieromonk Andrew was engaged in the active ministry of his order. In 1899 he was made Bishop of Stanisławów, a see which he hardly occupied a year, during which he addressed four pastoral letters to his people, on Christian social action, the Kingdom of Christ, the Faith, and Charity, redecorated his cathedral-church, established an episcopal library, and traversed end to end of his eparchy on visitations. On the death of Msgr. Julian Kuilovsky, he was on December 17, 1900, appointed Metropolitan of Halicz and Archbishop of Lwów; this office carried with it the episcopate of Kamenets-Podolsk, a see within the Russian border which had in fact no longer any existence, but the title was to be of importance later on. Msgr. Andrew was also *ex officio* vice-president of the Diet of Galicia and (what means nothing at all) Primate of the kingdom of Lodomeria. He was thirty-five years old.

In the still large eparchy of Lwów there were at this time 752 parishes and 1,397,000 faithful of the Byzantine rite. By devoting two or three months in every year to the business of visitation, Msgr. Andrew came to have a personal knowledge of every one of those parishes; they were no mere formal visits, but in every one he preached, heard confessions, gave conferences, and called on the people. Every week when he was at home he presided personally at the meeting of the diocesan consistory, and issued every year one or more pastoral letters of a particularly practical and encouraging sort. In 1901 he completely reorganized his seminary and arranged to take students from the Byzantine diocese of Krizevci in Croatia, and maintained others at the Ruthenian College in Rome, at the University of Innsbruck and at the Augustineum in Vienna. It has been said above that the Ruthenian monks were engaged in the work of the active ministry. Msgr. Andrew at once set to work to found a monastery where the contemplative life, proper to monks in general and to those of the East in particular, should be led without any modification. He began in 1903, when

he gave some land at Sknilov to a group of peasants who had started to live a monastic life on their own; in 1906 he gave this *laura* of St. Antony Petcherskyj a formal "charter" and constitutions, reserving to himself the office of Archimandrite, and in 1908 ordained its first hieromonk; at a later date he appointed his brother, the Hieromonk Clement, who had been trained by the Benedictines of Beuron, to be its *hegumenos* (abbot). The life of these monks, called Studites after St. Theodore Studite, is, so far as it can be paralleled in the West, that of Cistercians: liturgical prayer and manual labor; they observe the purest Byzantine liturgical tradition and it is hoped that thus will be initiated a reform of the much hybridized Ruthenian Liturgy which is such a stumbling-block to conversion of the Orthodox. Sknilov had forty monks in 1914, who were dispersed and whose house was burnt during the war, but the indefatigable Archbishop re-established them, and in 1925 the Studites had three monasteries and fifty-six monks (of whom, according to Eastern practice, only four were priests) and thirty novices.

Msgr. Andrew particularly concerned himself with the welfare of the hundreds of thousands of Ruthenians in North America, the Argentine, and Brazil. These, neglected and even despised by their Latin brethren (who at their best could do little without a knowledge of their rite and language), were at the mercy of the Orthodox on one hand and of the Protestants and Secularists on the other. In 1902 he addressed a letter, "On the Truths of the Faith," which was circulated among the emigrants to Canada, and in 1906 prevailed on the Holy See to send a Ruthenian Bishop as a sort of Vicar General to the United States; Msgr. Stephanos Soter Ortynskyj, titular Bishop of Daulia, was appointed in the following year. In 1910 the Archbishop, being in Montreal for the Eucharistic Congress, made, with the hearty co-operation of the Canadian Bishops, one of his characteristic visitation journeys among his people in that country. Two years later at his instance the Holy See appointed Msgr. Niketas Budka, rector of the Lwów seminary, to be Bishop and Ordinary for the Ruthenians in Canada. The Archbishop addressed two letters, one to the "Ruthenian workers of Canada," and one to those of Germany, France, U. S. A., Brazil and the Argentine, warning them of their dangers and fortifying them with good counsel; and he arranged for some Basilians to be sent to South America. He also subsidized the establishment of an institute for the recruitment of clergy in Manitoba. One of the chief difficulties in ministering to these emigrants is that 80 per cent of the Ruthenian secular clergy is married, and it has been found that in countries of the Latin rite the bulk of Catholics are not sufficiently well informed or wide spirited to regard a married priest otherwise than with distrust.

Archbishop Szeptyckyj was, and is, acutely conscious both of the value of the Slavonic culture to civilization and of its lack of appreciation in the

West. As a step toward his ambition of a Ruthenian university, he established at Lwów in 1911 a museum, of which the nucleus was the treasure he had himself collected on his journeys and to which gifts were sent from all over European Russia; in connection with it was an *archivium* and library. In 1911 he constituted at Rome an historical-ecclesiastical mission, with the object of searching for, cataloguing, and copying documents of Ruthenian importance from the archives of the Vatican, Propaganda, etc.; it was put in charge of Father Cirillo Korolevskij, to whose writings I am indebted for the information contained in this article, and it is still at work.

Throughout his career Msgr. Andrew has been preoccupied with laying foundations for possible future work for reunion with the Holy See, not only of those eparchies of the province of Kiev torn from Catholic unity in 1795, 1839 and 1875, but of all Orthodox Russia, a matter of whose difficulties and possibilities he has a unique knowledge and appreciation. He was one of the promoters of the Velehrad conferences, at the first of which, in 1907, he presided, and which have been of increasing importance since the Great War as occasions when the religious and other differences between East and West can be thrashed out in an atmosphere not of controversy but of conciliation. But, like so many upholders of the purely contemplative life, Msgr. Andrew is a vigorous man of action, who is not content with conferences only. This active interest in Catholic Russian affairs began in 1902. In 1896 an Orthodox priest, Fr. Alexis Evgraphovitch Zertchaninov, had secretly submitted to the Holy See; two years later he was secluded in a monastery by the authorities of the Russian state-church, as suspect of apostasy. No Latin Catholic Bishop could do anything for him without the risk of being sent to Siberia, but in 1902 Fr. Alexis managed to get into communication with Msgr. Andrew. It has been said above that as Metropolitan of Halicz he had also the title of Bishop of Kamenets-Podolsk, an eparchy entirely in Russian territory and, though without subjects, never canonically extinguished. So, in virtue of these, he secretly incardinated Fr. Alexis to the metropolitan see. In 1907 he submitted to Pope Pius X a plan of Catholic Action in Russia on the same basis, to which the Pope said, "Utere iure tuo"—Use your rights. He therefore made Fr. Alexis his vicar for the eparchy of Kamenets and administrator of the other eparchies of Kiev in abeyance, and established him at Petrograd to work for reunion. In the following year the Pope approved the Metropolitan's action in writing, and at a later audience gave him, for his personal use, *ad nutum Sanctae Sedis*, powers and faculties for use in Russia of a very wide and extraordinary kind. Pius X prophesied that the day would come when these powers would be needed.

Reconciliations in Russia consisted of a trick of converts to the Latin rite, which for the overwhelming majority of the people has, and can have

appeal or meaning at all. On the other hand, the Tsarist government would not allow the existence of Catholics of the Eastern rite in its dominions at all. However, from 1905 there was a small group of such Catholics in Petrograd, and Msgr. Andrew, as representative of the Catholic metropolitans of Kiev, laid himself out to help them all he could. Orthodox priests who had become Catholic, those who wished to do so, candidates for the priesthood in the Slav-Byzantine rite, preferred themselves to him. This was a position of great difficulty and danger, for he was an Austrian subject, and his religious solicitude might well cause political complications and "disgrace" for himself; his difficulty was partly met by distinguishing between his titular metropolitanate of Halicz, and his actual and official position as Archbishop of Lwów (Austrian Poland; when he incardinated Russian priests, or ordained candidates, or gave them missionary letters he did so in the first named capacity in accordance with the instructions of the Holy See. The whole business was of course kept as secret as possible and he impressed on these subjects their duty of complete civil allegiance to the Tsar. He did not enter into relations with some of the Old Ritualists, the huge Russian sect whose schism from Orthodoxy originated simply and solely in their repudiation of the purely liturgical reforms of the Patriarch Nikon (some of their cherished observances have, curiously enough, been retained by the Catholic Ruthenians); he furnished a chapel in Lwów according to the customs of the Old Ritualists (there being nothing in them incompatible with Catholicism) and reconciled several of their priests. But for the Soviet persecution of religion this appeal to the Old Ritualists, which Msgr. Andrew was the first to undertake, might have had very big results.

At the outbreak of the war in 1914 there was a complicated political, social and religious situation in Eastern Galicia which may be roughly simplified as follows: On the west of the river San were the Poles, Catholics of the Latin rite; on the east of it and along the then Russian frontier, the Ruthenians, Catholics of the Byzantine rite, the opposite groups represented by minorities on either side. Between these two there was antagonism. All the great land-owners and other "notables" were Poles. The Ruthenians long polonized, and they suspected the Ruthenians of Russian sympathies on account of their race and their rite. By the 17th century practically all the Ruthenians were peasants, but from the middle of the 19th, an intelligent and enterprising middle-class had been developing, for which they had to thank their married clergy, from whose children it was chiefly recruited. The Ruthenians were jealous of the Poles for sufficiently obvious reasons (but were better Catholics in so far as they had no animus against the Latin rite or such). The ill-feeling of the Poles was aggravated by the later policy of the Austrian government, which favored the Ruthenians in order to counter-balance Polish influence and to foster an

"Ukrainian movement" as a political move against Russia. The majority of the Ruthenian people were of Ukrainian sympathies, for Austria against Russia, but there were other parties, of which two were nationalist and pro-Russian, one inclining to schism with Orthodoxy, the other firmly Catholic. Msgr. Andrew's part was that of moderator; he kept before his people the necessity of religious unity with Rome, civil loyalty to Austria, and preservation of the Ruthenian nationality and culture. His reputation as a man of wisdom and goodness extended beyond his own borders; the Orthodox Ruthenians of the Russian Ukraine, who were happy in having a less acute "Polish problem" and whose position was far different from that of their Austrian brethren in that the Ruthenian landed gentry were not polonized, looked to him as a very great Ruthenian.

Directly war broke out the military authorities in Galicia took steps to forestall any possible action on the part of the pro-Russian Ruthenians; here was an opportunity for the Poles to "get some of their own back," and some individuals took unscrupulous advantage of it. Large numbers of Ruthenians, some suspected officially, others merely denounced, were interned in concentration camps, and the work was carried out with considerable brutality by Magyar soldiers. The clergy in particular were made to suffer; over three hundred priests were arrested and the Studite monks of Sknilov were transported into Styria. On September 3rd, 1914, the Russians under General Broussilov captured Lwów. During the Russian régime in Galicia the army on the whole behaved well; it was looked on as a redeemed territory of the Russian Empire and the authorities gave no countenance, overt or covert, to "atrocities" and terrorism. Their political policy, on the other hand, was to conciliate the Poles and suppress the Ruthenians; those suspected of pro-Austrian sympathies were deported into Russia, and again many of the clergy were involved. The political position was complicated by the fact that in Russian theory no subject of the Tsar could be loyal unless he adhered to the Orthodox Church, and full liberty was given to Orthodox clergy to cross the Podhorze and the Bug and do what they could with the Catholic Ruthenians. After having suffered from two opposed deportations of clergy and the losses due to military operations, very many Ruthenian parishes were without pastors and many of these were provided with Orthodox priests. Under circumstances in which there was so much, humanly speaking, in favor of schism, the true Catholicity of the Ruthenians, which has been sometimes impugned, was well vindicated. Only twenty-nine priests turned Orthodox, and twenty-seven of these were chased from their cures by their flocks; among the 1800 Ruthenian parishes of Galicia the state-church of Russia was enabled to establish only about one hundred in communion with itself. But the position of the Archbishop of Lwów was not an enviable one, made worse by the warning he

had received from Brousilov that *he* would be held responsible for the good behavior of the population—which must have been annoying to the Poles.

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(To be concluded)

Tradition in Ethnology

(Concluded)

So far we have seen that God revealed Himself to man. Let us proceed one step further. All the religions of earth know the institution of sacrifice. But there can be no sacrifice unless there is a god, for if God Himself instituted the sacrifice, an unavoidable presupposition is that God revealed Himself as the object to whom these sacrifices are to be directed. Keeping this in mind, we shall be able to value the following facts adduced by Mills. "Adjacent to the coast of Malakka, in the Andaman Islands, there is a deity worshipped. . . . His name is Puluga (Thunder). Of Him it is said: He has instituted a sacrifice."¹⁴) There is, however, a great supernatural Being, who is generally described as Anito in South Luzon, though he goes by the name of "Maker" or "Creator" in other parts, and of whom the following information may be gathered from different sources: "He has instituted a sacrifice."¹⁵) Among the wild inhabitants of the interior of Borneo there is a belief in a mysterious being, variously known as Amei, Balingo, or Bali Penyalong, of whom the following information may be learned: "He has instituted their sacred rites and observances."¹⁶)

After producing all these testimonies, there can be no doubt that God taught man about Himself. The ethnological testimony of the classical religions of Greece and Rome, of the great religions of the Orient and of the religious beliefs of so many aboriginal tribes confirms what we read on the first pages of the Genesis: "And when they heard the voice of the Lord God walking in the paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise."¹⁷)

As to the interpretation of this sentence, the opinions of students of exegesis are divided. God may have assumed human form, and walking in the garden, demanded an account from the first man regarding his recent disobedience. The Hebrew text, however, does not seem to require an actual walking. It is sufficient to assume the appearance of God as judge, making His presence known to man, under the form of thunder and lightning. The cool of the afternoon air and the frightened behavior of the first man seem to favor such an interpretation. Moreover, in Holy Scriptures, God repeatedly manifests Himself as judge and avenger under the form of thunder and lightning.¹⁸) What-

ever interpretation may be preferred, it is evident that God made His existence known to man. (Late on the Lord is reported to have "made for Adam and his wife garments of skins.")¹⁹)

The knowledge of God having made His existence known to man was transmitted from generation to generation. This process of the continuation of certain knowledge from age to age is known by the term tradition. Tradition is an item of great importance in the history of man. It is of far greater importance, indeed, than most American writers realize. We are such a fast living people that there is little room for an appreciation of tradition in our lives. In fact, we have comparatively few national traditions and few family traditions. The majority of the American people do not remember the names of their great-grandfathers, some have even forgotten the names of their grandparents. But we cannot justly judge the standards of other peoples by our own. Primitive peoples have no newspapers, motion pictures, automobiles or other objects contributing to distraction. Their lives are largely spent in monotony, and the repetition of daily or casual actions or occurrences. Once settled in a given spot, their houses and immediate surroundings are the place where life is spent. Rarely do they change their habitation. Their homes are like those of their forefathers. All the family traditions are kept alive and handed down from generation to generation. The evenings of such primitive peoples are for the most part spent within the family circle. The head of the family, the patriarch, forms its center. His sons may long since have attained manhood and be married, but they bow to the authority of the patriarch. (What the Holy Scriptures tell us of the great age some of the biblical patriarchs attained to is not without value. That man in early history reached an extremely advanced age was known by tradition to the early Greeks and is known to primitive tribes.) The patriarch relates to the listening family circle his own experiences and what his forefathers handed down to him, the traditions. He obliges his sons and grandsons to commit to memory the stories told, and if by chance any misrepresentation occurs it is immediately corrected. There are tribes among whom the family organization is not so complete. The authority of a patriarch may not, in instances, be granted the oldest man of the family. In such cases his place is taken by the elders of the tribes who assume the duty to teach the young folk the traditions of their race.

This description is given to illustrate the place and importance tradition holds in the life of primitive peoples. Traditions may be related on the occasions of initiation ceremonies, as with certain

¹⁹) Gen. III., 21. See also Kirchenlexikon oder Enzyklopädie der kath. Theologie und ihrer Hilfswissenschaften herausg. v. Kardinal Hergenroether u. Fr. Kahlen. Frbg. also Handbuch z. Bibl. Geschichte, by Dr. J. Schuster and Dr. J. B. Holzammer, Vol. I., by Dr. Joseph Selbst, Frbg. 1910, p. 177.

¹⁴) L.c., p. 13. ¹⁵) L.c., p. 21.

¹⁶) L.c., p. 25. ¹⁷) Gen. III., 8.

¹⁸) Ps. XVII., 8 ff.; XXVIII., 1 ff.; Job XXXVIII, 1 ff.; Hab. III.

oes of Australia, and Polynesia, or at religious nctions as in Africa, or at private gatherings of e family or of the tribes as already spoken of. aditions report not only family events, but also ssodes in the history of the nation. They form e nucleus of the entire system of religious nction. They reach back hundreds and thou- ds of years; their universal appearance all over e globe point to the oneness of their origin.

Mills comments on them in the following words: an it be possible that this or any other section of manity has preserved intact a tradition which on the most conservative estimate must reach ck many thousands of years? From what we ow of 'progress' in modern times, such an idea ems altogether unlikely,—an improbable assump- m. But perhaps we have not been schooled in ne-values. It seems difficult to realize, for in- nce, that Chinese culture has been stagnant for ee thousand years, that the neolithic age was for e-thousand years non-metallic, that before that ne the unpolished flint was in use for at least uble that period and the rough eolith for periods efinately longer. But if there is one thing that eaeontology has impressed upon our minds, it is e fact that for countless ages the human race has en on the same *uniform level of culture*, that anges have been incredibly slow, and that in any instances there have been 'stagnations' of ccient areas which have left them in precisely the me condition, social and industrial, that they ocupied from time immemorial. Now if such a 'agnation' be admitted in type and physiognomy, arts and industries, in social and linguistic phe- nomena, why not a stagnation in religion also?"²⁰⁾

Tribal traditions, as a rule, breathe the national aracteristics of a tribe. A national hero, a great ng or a victorious warrior lives in the memory l his people. Love songs have been sung for ages, d by their beauty have merited the admiration e generations. Religious traditions have lived in e memory of the people for centuries. But there e something about these traditions of a religious ure which deserves our particular interest and s is *their oneness of essential ideas and the uni- versality of their distribution*. Doubtless, in the urse of time, many traditions have been colored d disfigured by the peculiarities of a people's sur- oundings, by climatic conditions, by national in- uences. But as we remove the many accidentals, the eperfections and the useless matter which have llected and piled up in the course of ages, we find e certain originality and universality which is at- ched to the original form. At the bottom of a eat deal of folk-lore, of many a time-honored say- g, song, and tradition, there is the story of a God, o created, who gave laws to man and nature, who ministers justice and governs the world. There e furthermore, the story of the creation of the orld and of man, the story of a paradise and of e fall of the first man in the garden of Eden, and

finally that of the deluge. These aboriginal tradi- tions are known to many races and peoples. With some tribes it is the apple which brought disaster to mankind, with others it is a banana or a cocoa- nut, but with all of them it is the taking of some fruit which caused the fall of man. These primi- tive traditions are found among peoples separated by oceans. We find them among the tribes of Aus- tralia, Polynesia, Africa, Asia, as well as America. The aboriginals of both hemispheres have traditions to this effect. Indian traditions, Aztec legends, and India traditions relate in part to these aboriginal stories. The well-deserved P. Ehrenreich, who studied and died amongst the Indians of South America, says in his *Mythologie* (1905): "It may be regarded as a certain proposition that the legends of both halves of the New World are organically interrelated. A large number of South American myths, legends and fairy-tales must be looked upon as relics of a very ancient layer of tradition covering the whole of the New World."²¹⁾

In the same volume the author declares: "It can- not be denied that there is a surprising conformity of certain complexes of the myths, . . . to be found at various points of the earth, especially in Asia, Europe, Oceania and America. . . . Always there are the same original ideas, though in different dress, often preserving with an astonishing accuracy even unessential details and hence proving internal rela- tionship."²²⁾

The question we ask now is: Are all these stories the inventions of poetically-inclined story tellers, who lived among these various tribes? Such an assumption seems altogether impossible, for the one- ness of these traditions and their universal distri- bution among various separated and distant tribes of the globe argues against such a possibility. If these aboriginal stories are not the inventions of the story-tellers, then they are facts originating from one source.

What forms the background of these aboriginal traditions? The story of the creation of the world and of man, and that of the fall in the garden of Eden cannot be explained satisfactorily without knowledge of God. Knowledge of a God came down to the aboriginal tribes of today by tradition. This tradition reports the knowledge of the existence of God arrived at either openly and directly, by way of God having revealed Himself and spoken to man, or indirectly, by realization of God as forming the background to the aboriginal stories of the creation, the fall, etc.

We have seen in a previous article that the knowl- edge of God obtaining among primitive peoples has two sources: first the ability of man to reason; rea- son, under the guidance of the law of causality, leads man to find God. Secondly, tradition, which tells man of the primitive revelation. Originally

21) Ehrenreich, Dr. Paul. *Die Mythen und Legenden der südamerikanischen Urvölker u. ihr. Beziehungen z. denen Nordamerikas u. d. alten Welt.*, pp. 97-98.

22) *Ibid.*, pp. 66-67.

20) Mills, P. L. *Prehistoric Religions*, XXVIII.

God taught man about Himself and this fact has been related to all subsequent generations. These two factors, the reasoning power of man operating according to the law of causality, the tradition based upon primitive revelation, do not exclude or contradict each other, but function co-operatively, supplementing each other in providing man with this certain knowledge of the one Supreme Being, the Lord God, Creator of heaven and earth.

In the course of this series of articles we proved first the inability of ethnology to solve the problem of the origin of religion. In the second part of this study, we developed the positive side of the issue, advancing a theory which offered an answer to the question proposed. We approached the subject with the aid of philosophy and sacred history. It is now the task of the ethnologist to do his share of the work and, with the help of his particular branch of science, to check up on the correctness of the theory advanced. In the course of this study we have repeatedly seen that ethnology offers much material not only favoring but directly supporting our theory. We may claim even more, and in doing so we have the opinion of such an eminent ethnologist as Wilhelm Schmidt in our favor: "Ethnology disposes of no material which could offer a serious objection to the causality-tradition theory on the origin of religion."²³) And Dr. Cooper declares: "We can safely say that there is no anthropological evidence that in any sense militates against belief in primitive revelation."²⁴)

We hope we have not failed to outline sufficiently and clearly the two ways which will lead man to find his God. The first way we travelled was the path of philosophy. To journey on it requires logical reflections. It is the way which finds the *causa prima* of all things in God the Creator. The second path leads to the same end. If we retrace the belief, the teaching, and the traditions of humanity we reach the origin of all traditions, which, again, leads to God revealing Himself to man. Both ways, that of philosophy as well as that of tradition, are good and safe, and may be followed by all who were born of man. There are some few individuals who may refuse to follow either way to its final end, but there is no human being who could pretend complete and absolute ignorance of either way.

The two ways pursue separated courses, but in the end they lead to the same destination, the same object, which is no other than God Himself. One may, theoretically at least, choose the one or the other to assure a safe journey, but in practice both ways are followed by most men. They run in the same direction, though through different fields. They are not confusing; they aid man to ensure greater safety on his journey undertaken to fulfil the desire which burns in each human breast: to rest in God.

ADOLPH DOMINIC FRENAY, O. P., Ph. D.

²³) Schmidt, P. Wilh. D. Ursprung d. Gottesidee, 152-3.

²⁴) *Primitive Man*. Vol. II., Nos. 3 and 4, p. 50.

Tariff a Crushing Burden to Farmers

Prices of farm products in May this year, the latest month for which the index figures compiled by the Bureau of Agricultural Economics of the United States Department of Agriculture are available as this is written, were only 56 per cent of the average of the pre-war period, 1910-14, while prices of things that farmers buy were 112 per cent of the pre-war average. Thus the purchasing power of farm products in terms of farm and household supplies was only 50 per cent as great as in the pre-war period. Not since the records have been kept has the purchasing power of farm products been so low.

Turning the equation around, the purchasing power of farm and household supplies in terms of farm products in May was 200 per cent of the pre-war average. That is, manufacturers who make things to sell to farmers were getting just twice as much for their wares, measured in farm products, as they did in the five-year period preceding the World War. As the Bureau of Agricultural Economics has put it, it takes two wagonloads of farm products now to purchase as much of the things farmers buy as one wagonload would have purchased then.

This is essentially a monopoly question. Curiously enough, almost everything is being proposed to cure the ills of agriculture except to overcome monopoly. In fact, politicians—and, what is more tragic, farm leaders—are acquiescing in monopoly and the privileges that support it, and are proposing nothing but patchwork remedies to mitigate the exploitation that farmers are suffering.

In the long run, monopoly can be vanquished by co-operation—widespread, thoroughly mobilized co-operation, carried to the very citadels of the trusts. But monopoly would not have so strong a grip if it were not supported by law-made privileges. The most potent of these privileges is our outrageous tariff. The tariff enables manufacturers to hold their prices in this country at arbitrary levels free from outside competition. It amounts to a license to profiteer upon the people.

For example, Mr. H. E. Miles, chairman of the Fair Tariff League, showed a few years ago that the price of steel at Pittsburgh was the English price, plus the tariff duty, plus the freight from England, with a few cents added for good measure. Thus when farmers buy anything made from steel—which includes all their farm implements—they have to pay a price that includes the duty on steel. So it is in other lines. The tariff is an invitation to manufacturers to organize to take full advantage of the opportunity it gives to raise prices—and most of them have accepted the invitation. The tariff is a breeder of trusts and combines.

Were it not for the outlandish duties on manufactured wares and the materials that enter into them, farmers could, and would, be buying their

farm and household supplies at prices at or near the world level. This would put an end to the crushing price disparity that is so disastrous to agriculture. Such a condition would not put our manufacturers out of business, but it would make it possible for them to practice such extortion as they are now enabled to practice.

In Denmark, Holland, and other European countries that have no tariffs or very low tariffs, there so far as I have been able to learn, no such disparity between prices of farm products and prices of things farmers buy as we have in the United States. Farm prices are low, it is true—on some things even lower than in this country—but the things farmers buy are proportionately low-priced. In low-tariff or no-tariff countries, the farm problem is by no means so acute, therefore, as the farm problem in the United States.

The tariff has other very serious effects upon farmers. By shutting out foreign goods, it keeps foreign peoples from trading for normal quantities of our farm products. It has inspired retaliatory tariffs that have closed, or virtually closed, great areas of the world to farm products from this country. This has caused a piling up of supplies in the free markets that are left, and thereby reduced the world price levels upon which the prices of our major farm products depend.

In the latest fiscal year for which figures are available as this is written, the fiscal year ending June 30, 1931, exports of agricultural products from the United States were only 90 per cent of the pre-war average, compared with 97 per cent in 1929-30; 117 per cent in 1928-29, and the peak of 145 per cent in 1918-19. Month after month throughout the past year showed still further declines. In April this year, the latest month for which the figures were available, agricultural exports were only 80 per cent of pre-war. Exports of hams and bacon were down to 24 per cent. No wonder the price of hogs went under \$3.00 a hundredweight at Missouri-River markets.

Back in the pre-war period, agricultural products constituted 49 per cent of our total exports. In 1930-31 they constituted only 34 per cent of the total. Only 7.4 per cent of our total agricultural production was exported in the fiscal year 1930-31, compared with 17.4 per cent in 1919-20, and the average of 12 per cent for the five-year period preceding 1930-31. Here is a very considerable factor in the so-called agricultural surpluses that have caused so much political palaver.

This terrific slump in exports of farm products is partly due, of course, to the world-wide depression. But even without a depression, the excessive duties in the latest tariff act would greatly curtail our trade with European peoples. For unless they will sell to us they cannot buy from us. They cannot long make settlements in money without running out of money. This is the reason the United States now has so large a part of the world's gold and so many European countries have been forced off the gold standard. Right now the Fed-

eral Farm Board can sell wheat to foreign purchasers only by loaning them money, or credit, with which to buy it.

Instead of asking that the barriers to trade and the protection to profiteering be reduced or removed, farm-organization representatives are urging Congress to enact a measure to authorize the Farm Board to apply any one of the three artificial schemes to "make the tariff effective" for farmers—the equalization-fee plan, the export-debenture plan, or the new domestic-allotment plan. These schemes would involve further interference with natural laws in an effort to alleviate some of the evils of the existing interference with those laws. The equalization-fee plan and the domestic-allotment plan, the latter particularly, would greatly curtail the freedom of farmers in producing and marketing, and enormously increase bureaucracy and the army of governmental employees.

It is often asserted by advocates of one or the other of these artificial schemes proposed to maintain domestic prices of farm products above world prices that American farmers cannot afford to sell their products at world price levels. They seem to forget that the very tariff wall behind which they propose to maintain prices of farm products above the world level also enables manufacturers to hold prices of things farmers buy above the world level. Farmers might very well afford to sell at world prices if they could also buy at world prices. They would then have parity, instead of ruinous disparity.

But it must be remembered that under a freer exchange of products between countries, the world price levels for farm products would tend to be higher than they are now. The price of wheat will serve to illustrate this point.

On June 17, this year, the price of wheat in Hamburg, Germany, was the equivalent of \$1.68 a bushel, according to the weekly grain market review issued on June 18 by the Bureau of Agricultural Economics of the United States Department of Agriculture. At the same time, the price of No. 3 Manitoba wheat in Liverpool was 53¼ cents a bushel. The very high tariff placed on wheat by the German government was the reason, of course, for the price of wheat being so much higher in Hamburg than in Liverpool. The Liverpool price was roughly the world level. Were it not for tariff barriers, the world price would rest somewhere between the Hamburg price of \$1.68 and the Liverpool price of 53¼ cents.

The tariffs set up by Germany and other European countries are very largely in retaliation against the tariff policy of the United States. A year ago a survey made by the United Press showed that the tariff on United States products had been increased by 45 countries since the enactment of the Hawley-Smoot tariff law of June, 1930. On May 2, 1931, the Associated Press reported from Copenhagen that Danish farmers were urging a boycott against American goods because of our trade barriers. No one who has given any study to the

situation can doubt that the tariffs which have narrowed the free markets of the world and reduced the world price levels are very largely the result of our own short-sighted tariff policy.

German consumers are not at all pleased with the tariff policy of their government. At the congress of German consumers' co-operative societies on June 8 to 10 last year, a strong protest was made against the tariff on bread grains. It was estimated that the tariff on grains held grain prices in Germany 250 per cent above the world level, greatly to the hurt of consumers. A writer in the *Review of International Co-Operation* last year reported that only about 22,000 farmers in Germany are benefited by the tariff on wheat. Consumers in France and other countries are also greatly dissatisfied with the tariffs that increase the cost of their bread. It would not take much, therefore, to turn the tariff tide. If we would open our markets to the products of the world, the European markets now closed to our farm products undoubtedly would be opened again.

There need be no fear that opening our markets would cause us to be inundated with cheap goods. It is not characteristic of international trade that foreign producers would leave great quantities of goods on our shores and steal away without taking anything in return. Under the natural laws of international trade, they would take goods in return. Our people would not be put out of employment by imports of goods, but instead would be kept busy producing the goods taken in return, and supplying the producers of such goods.

Moreover, as Mr. H. E. Miles has pointed out, imports under our preceding tariff in 1927 were only 1½ per cent of the domestic production affected, and only one-third of these imports, equalling 1 per cent of our domestic production, were truly competitive. A reduction of tariff duties, therefore, would not cause stagnation and ruin in this country. Instead, it would cause greater activity. It would enable farmers to sell their surplus products abroad at higher world price levels, and to buy their farm and household supplies on a world-price basis, free from protected extortion.

Recently a representative of organized labor and a representative of the American Farm Bureau Federation joined in a request to Congress to enact a special surtax to be added to the tariff duties on goods from countries that have gone off the gold standard. In so far as this request is based upon the fact that a depreciated currency means a reduction in wages—which it does if the workers are not able to get their money wages increased in proportion to the depreciation in the currency—it is in line with protectionist theory.

But in so far as the request is based upon the belief that a depreciated currency in and of itself gives an advantage in world trade it is based upon a fallacy. International trade is essentially barter. If a country depreciates its currency, prices of its products go up in proportion, and it must pay proportionately more, in terms of its currency, for

foreign goods. In actual trade relations, therefore, it stands just where it did before its currency was depreciated.

Regardless, however, of the effect, or lack of effect, of depreciated money on international trade, the request of the labor and farmer lobbyists for added tariff charges would only make matters worse. It would increase the handicap under which farmers are working. Domestic manufacturers could extort higher prices under higher tariff charges, and thus the real wages of labor, the actual goods they could obtain with their money wages, would be decreased.

When farmers and their spokesmen stand for the high-tariff system and urge the enactment of artificial schemes to make tariff duties effective on farm products, they are helping to fasten the system and all its evils upon themselves. Instead of asking for an extension of privilege, which at best would be unequal, farmers and their spokesmen should strike at the iniquitous tariff itself. They would have a much larger number of allies among consumers and business men for tariff reduction than for schemes artificially to increase food prices. And instead of appearing to seek favors, they would be in the infinitely stronger position of asking only plain justice.

L. S. HERRON,
Editor, *Nebraska Union Farmer*

Police Strength, Symptom of Society's Illness

What is called "the police force" is virtually a modern institution. While Venice, one of the few large communes of Europe prior to the 19. century, had an efficient secret service, and the Spanish Inquisition, a body of officials that may be compared to the one charged with the duty of enforcing the Prohibition Law, an organized criminal police was unknown until modern times. Night watchmen long sufficed for the protection of life and property both in villages and cities. The German "Nachtwächter", equipped with a halberd and a horn, walking the poorly lit streets and announcing the hours of the night, and crying his "Take care of fire and light that no evil may befall us this night!" in the 19. century became the symbol of political and civic quietism, of reaction and unprogressiveness, once the new age had come into flower.

In truth, the nightwatchman was no longer able to cope with the conditions created by the industrial and political revolution, the source of social unrest even to this day. Unnatural as was the alliance of the new capitalistic class joined with their late enemies of the feudal class in the setting-up and the development of a police force able to cope with the criminals on the one hand and the radicals on the other, both of whom are as surely the products of modern society as it is certain that the bees are not generated in the corroding flesh of bulls, as the Greeks thought.

The modern police force is the fruit of a development aptly characterized by one of our Adamsses thus: "For the first time in their history the rulers of the French people passed admittedly from the partial to the moneyed type, and everywhere the same phenomenon appeared; the whole administration of society fell into the hands of the economic man."¹) As a class the new overlords were neither able nor willing to personally defend their wealth or the autocratic power it grants them. But so severely did they maneuver that Brooks Adams considered the possessors of hoarded wealth, the new aristocracy, beyond attack because they are defended by a wage-earning police, by the sides of which the legions were a toy; a police so formidable that, for the first time in history, revolt is hopeless and is not attempted."²) The only question which pre-occupied the ruling class, this most austere of the Adams' tribe believed, was whether it was cheaper to coerce or to bribe!

While the instrument of coercion would not now seem to assure the new aristocracy the immunity from attack Brooks Adams declared it enjoyed, there is no gainsaying the high cost of this protection both to the possessors of hoarded wealth and to all taxpayers. And this holds true not of our country alone, but even of staid England, so much freer from political corruption, whose laws we believe to be enforced in an almost ideal manner. "It is a disquieting thought", writes a London independent non-party weekly review, "that, although the cost of the police force has risen from seven million pounds in 1913, to three times that amount in the past year [with no Prohibition!], we appear on the whole to be worse, and not better, protected against criminal activities than we were twenty years ago. The [recent] debate on the Home Office Vote reflected the general public alarm at the growing volume of undetected crimes of violence."³) Having quoted the complaints about the numerical inadequacy of the police, the cut in police pay and the blacklegging of the police by the monopolizing of voluntary "specials", the London weekly goes on to say, Sir Herbert Samuel, the Home Secretary, had on this occasion found himself faced with the difficulty, that to satisfy each of these complaints would mean additional expenditure at a time when the money is not there. But it was not so much a question of money as of brains and the right type of brains. "The fact is that, so far, the modern criminal has shown himself possessed of greater resources", the editorial declares, "and a sharper wit, than the modern policeman or at any rate than the modern policeman's superior officers; and he is extraordinarily well organized." The fight between police and criminals was, therefore, "not so much a question of numbers, as of strategy."

It is, we believe, not a fight between police and criminals at all; but rather a struggle between an

unhealthy organism, society, and certain of its members, in whom the disease, from which the former is suffering, appears in an especially malignant form. To expect from the police and from courts far-reaching suppression of criminality and criminals, is to charge them with the duty of raising water in sieves. Society must be reformed; after that it will be a comparatively easy task to control the excrescence so much complained of at the present time.

F. P. K.

Twilight of the American Farmer

The doom of the farmer, or at least a vast number in various parts of the country, is fast being sealed. A communication addressed to the *Co-Operative Builder* from Cumberland, Wisconsin, on June 16, declares inter alia:

"Great numbers of farmers in this fertile section of Wisconsin have been reduced to nothing short of peasantry. Three years of drought and a decade of depression have wiped out their life's savings and put them in complete bondage to creditors."

From the same source comes the further information:

"The loss of dairy feed hay and the pea crops [caused by the drought] as a means of cash income will strike the farmers of the northern counties [of Wisconsin] a severe financial blow. To some it means the last blow. This fact is tragically brought out by the observation that in the town of Lakeland, just north of Cumberland, in western Barron County, out of a population of 703 farmers over 300 are being fed by the town. Although all of these farmers dependent upon charity run mortgaged farms or are renters and have income from their dairy herds, these incomes are sewed up by court orders held by merchants and other creditors to pay up old grocery and feed bills, interest on land and chattel mortgages, etc.

"One young farmer and family who milk 22 cows are being fed and clothed by the town, the cream check and other income being legally sewed up by creditors. Most of the farmers owe for feed bought last winter and some bought two years ago."¹)

The correspondent of the *Co-Operative Builder* even contends it to be common knowledge that "some of the best dairy herds hereabout starved to death in the barns last winter, due to lack of feed and the owners' inability to buy it." One farmer is said to have lost 17 Holstein cattle through starvation.

Compare with this gloomy present the promise held out to the American farmer by Ben. Perley Poore, who wrote a "History of the Agriculture in the United States," inserted in the Report of the Commissioner of Agriculture for the Year 1866:

"Agriculture, after having been kept waiting long, was elevated to its proper position in the political framework of our system of government during a period of civil strife. With a return of peace, the whole Union enjoys the benefits of a Department of government devoted to the advancement of what is confessed to be the basis of all trades, all commerce, and all manufactures. Through its agency those who till the soil will become wiser and better. A flood of light will be shed upon the workings of nature, in the economy of animal life, and in the vegetable productions of the earth, to our national profit and renown. Our free Republic will bloom as the rose, and agriculture will be

¹) Adams, Brooks. *The Law of Civilization and Decay. An Essay in History.* N. Y. 1898, p. 343. ²) P. 354. ³) *Time and Tide*, May 7, 1932, p. 511.

¹) Loc. cit. Superior, Wis., June 18, 1932, p. 1.

recognized as the most prosperous and the most respected, the most ancient and honorable, the most useful and independent of industrial occupations—

'Till plenty, rising from the encouraged plough,
Shall fill, enrich, adorn our happy land.'²⁾

All this might have been; in reality, while the plow was encouraged, the farmer was rarely ever rewarded, as he should have been, for his efforts. On the other hand, others reaped where they had not sown. Through their fault, and not his own, conditions were created which, should they continue, must ere long lead the Nation to cry out: "Shall not the land tremble for this; and everyone mourn that dwelleth therein? I will turn your feastings into mourning, saith the Lord, thy God, and your songs into lamentation" (Amos VIII, 8 and 10).

F. P. K.

Semper idem

So closely is news about St. Ghandi guarded that we do not even hear any personalities about his goats. Ghandi's goats are as famous as Robinson Crusoe's.

F. H. Collier³⁾

When first we came across the late Monsignore Hettinger's statement, men learned little or nothing from history, we were inclined to doubt the correctness of this particular opinion of the distinguished theologian. However, the policies adopted by statesmen and governments during the past eighteen years have rather convinced us that, while history may be an excellent teacher, it unfortunately has inattentive pupils.

English Liberalism was throughout the 19. century emphatic in its defense of free speech and an untrammelled press. Consequently Prince Metternich's policy to crush all attempts of the people of Central Europe and Italy to establish free institutions were denounced by Englishmen, until the Austrian statesman quite generally appeared to everybody the very incarnation of reaction. Today, the British Government in India is following in his footsteps; for the second time, to mention but one instance, *The Week*, published at Bombay, and ably edited by Mr. A. Soares, M.A., LL.B., has been forced to suspend publication because its discussion of Indian social, political and economic problems displeased the Government.

It is true, the publication was not suppressed outright, but merely throttled. "The fact is," writes the editor in his valedictory, "the printer and publisher of *The Week* has been served with notices to deposit security of Rs. 2000 under the Press Ordinance now in force. Certain sentences in the Comments 'A Mean Trick' (Jan. 28), and 'Life Very Cheap' (Feb. 4), have in the view of the Political Department of Bombay Government brought this paper within the ambit of the Ordinance."

Fearing that "to give the security would be almost certain to lose it," Mr. Soares has folded sails, temporarily we hope, since our sympathy is

with this Catholic editor who published so worth-while a review of opinion.

The attitude of the Bombay Government proves the inability of statesmen to profit from the mistakes of their forerunners. Men are sent to prison in India just as so many Italians, who had the sympathy of both England and America, were by the representatives of the Bourbon and Austrian regimes in Italy. Papers are censored and suppressed as they were a hundred years ago in Austria and Germany, where the right of assembly, freedom of speech, liberty of the press were denied the people until they went into the streets, erected barricades and attested the seriousness of their demands with that most precious of fluids, human blood. But all of these examples, as even the more recent one of the attainment of self-government by the Irish people, seem lost on a home government with a deflated Laborite at the head.

Warder's Review

"... More Villainy Than in Many a Penitentiary"

In all probability the history of many an American corporation, and undoubtedly that of every trust, would verify fully, were it written with the frankness characteristic of modern biographies, the opinion expressed fifty years ago by a distinguished teacher of jurisprudence:

"Under the very eyes of our lawmakers, stock companies have developed into organized institutions of robbery and fraud, whose secret history contains more baseness, infamy and villainy than may be found in many a penitentiary. With this difference, however, that in this case the thieves and defrauders do not suffer the inconvenience of iron shackles but merely those of their wealth."

This was said by a scholar, Rudolph von Jhering, considered one of the foremost exponents of German civil law, as founded in the Roman law. The opinion is, moreover, quoted from a remarkable book, his "Zweck im Recht" (p. 222), of which three German editions and several translations into other languages were published.

Advancing the Growth of Federal Power

A people helpless in the clutches of a great catastrophe, such as was the Egyptian famine due to a seven years' period of crop failure, is apt to experience growth of the power of the State whether wielded by a monarch or a representative government. In accordance with the general tendency of the present—a reaction from the atomized condition of society and restriction of the State to the functions of a constable and police magistrate—the two far-reaching events of the first third of the 20. century, the World War and the economic crisis of today, will result in the growth of state socialism.

All indications point in this direction; the vast amount of money loaned by the Federal Government to railways, banks, insurance societies, etc. must lead to increased control over them by Washington. As the crisis grows into an economic

²⁾ Loc. cit. Wash., D. C., 1867, p. 527.

³⁾ In "Echoes of the Streets," *St. Louis Globe-Democrat*.

back, the Government will of necessity take a mer hold of affairs, forced to do so because of inability or neglect of corporations, commonwealths and municipalities to help themselves. Thoughtlessly extravagant during the delirium of prosperity caused, they must now advance the growth of Federal power or face immediate disaster. Fate is sweeping them on relentlessly. The Kansas City bank president who, two years ago, told the American Bankers' Association that no thoughtful business man can doubt that one desirable object of public expenditure will follow "another" is probably a wiser, if sadder, man today. There may even have been among those noisily insisting the Government "should get out of business." An ill-timed demand! The answer was the Revenue Act; it takes from the citizens and gives to the State, steadily forced to extend its functions. State socialism would then seem the inevitable ending.

An Attempt to Revive Worker-Ownership

A policy, from which at one time much was hoped for workingmen, and to which, over eighty years ago, foreign-born workers in our country, especially the German Communist Wilhelm Weitling, devoted serious efforts, has been reinaugurated in Reading, in Pennsylvania.

The Cigarmakers' Local of that city has organized a co-operative which buys tobacco in quantities for the small union cigar shops, and each small plant must manufacture to certain specifications. A joint promotion campaign is to be waged to market the cigars, to be known as the Samuel Compers brand.

About 1850 there existed in New York quite a number of shops manufacturing a variety of goods, furniture, clothing, etc., organized and operated by workingmen. They were not, however, successful; no more so than similar undertakings in France, and other countries. Nevertheless, the German Socialist Ferdinand Lassalle continued to favor workshops as a means of emancipation of the working class, demanding for them state aid. Bishop Kettler for a time also hoped much from shops owned and conducted by workingmen, and even expressed his willingness to devote to their inauguration his private fortune. The noble Capuchin Father Theodosius Florentini really did open factories, observing the principle of workers' ownership and control, but they proved dismal failures. We remember furthermore a coal mine, somewhere in Northern France or Lorraine, which was owned and operated by miners, in so inefficient a manner however that the state was forced to demand life and limbs of the workers be better protected.

Because of such experiences German Socialists, such as Herr von Elm, and the French Syndicalists, ultimately favored co-operation, which they had long opposed, because it promised to grant labor the opportunity to obtain experience, lack of which, as they realized, would hamper them whenever they should succeed to power.

Implications of Home-Ownership Decline

Relying on statistical figures for proof, the *Business Week* declares home-ownership to be no longer "one of the American imperatives." And having quoted much information relating to this statement, the writer of the article concludes:

"The sociological significance of this may be interpreted in many ways, but it is chiefly a reflection of the mobility of the American population, and the relative decline of the home-ownership instinct or opportunity."¹)

But whence this "mobility" and "relative decline of the home-ownership instinct"? Undoubtedly the tendency of changefulness, inherent in the capitalistic system, and responsible for much of our economic insecurity, as well as other reasons of an economic nature, account to a degree for these symptoms of unrest. However, something James Russell Lowell wrote years ago probably points to reasons of a spiritual and psychological nature underlying the observations referred to:

"The American is nomadic in religion, in ideas, in morals, and leaves his faith and opinion with as much indifference as the house in which he was born."²)

The man who wrote this would, on his part, undoubtedly have seconded the plea of the German poet Hebbel, who put into words the plaint of "The Old House" about to be demolished. For he admits:

"I never saw a house which I thought old enough to be torn down. It is too like that Scythian fashion of knocking old people on the head."

It occurred to him in this connection:

"that the indefinable thing we call *character* is cumulative—that the influence of the same climate, scenery, and associations for several generations is necessary to its gathering head, and that the process is disturbed by continued change of place."³)

Anticipating, over a hundred years ago, the effects of the disturbing influence of the political and industrial revolution, one of the foremost historians of the 19th century, Barthold Niebuhr, said:

"How happy were those who, like our fathers, passed their lives quietly in a manner granting them assurance they could continue in their own home to the end of their days! And how unfortunate the time which directs every instinct towards abolishing this simple manner of life."⁴)

Thus wrote this noble historian, son of one of the most distinguished explorers of the 18th century, on the 11th of March, 1820, while Prussian Minister at Rome! We, on our part, are experiencing the full effect of the influences deplored by him.

Co-operation Degenerated into "Better Business"

The fame of Sir Horace Plunkett, lately deceased, was quite generally conceived to be unsailable. His name was a household word among rural co-operators the world over. The new Irish weekly, *The Outlook*, however, adds a decidedly critical note to its estimate of his services to Ireland.

While admitting the late Sir Horace to have

¹) Loc. cit. June 1, 1932, p. 20.

²) Fireside Travels, Boston, 1876, p. 96.

³) Loc. cit., p. 97.

⁴) Lebensnachrichten über Barthold Georg Niebuhr, Hamburg, 1838, Vol. 2, p. 429.

been a man "who loved his country, and who gave his life to its service, according to his light," and likewise that "the co-operative movement for which Plunkett toiled so earnestly, was a good movement," the editorial devoted to him nevertheless insists his idealism to have clashed with the realities of Irish life. "The ideals of the Rochdale Pioneers—the brotherhood and liberalism and so forth of English democracy—have no appeal to this old Catholic nation which is struggling to be free. An Englishman can leave his politics outside the co-operative hall. An Irishman cannot leave his allegiance aside. Co-operation, when it asked Irishmen to forget politics, asked them to forget the great realities."¹)

To these contentions, revealing in their way, the editor of *Outlook* adds his condemnation of what we would call a too capitalistic attitude on the part of the late Irish co-operator regarding the purpose of the co-operative movement. "The slogan of 'Better Business', which Plunkett gave the movement in recent years, was a bad slogan," we read. "It betokened the wrong twist which had been given to co-operation, when the distributive side of the movement was virtually abandoned, and the system was represented only by creameries which worked for the export trade. When home-made butter became a thing of the past, the creamery butter became universal, it might be 'Better Business', but it was not better food, and it did not go with better life on the land. This was not co-operation in the true sense. It was simply the organization of our farmers as victims of the mass production of the age."²)

One must fear, an opinion of this kind will not only not meet with approval in America, but that its purpose will not even be understood. While among us with most men business is everything, and while even today our people know but one hope and ambition, that it be reinstated on its throne in the center of the capitalistic labyrinth, although it has proven itself a virtual Minotaur, the Irish editor states his ideal to be: "Given first a strong peasant society, we want co-operation between the farming people and between the farmers and townspeople—co-operation in the distribution of goods, so that no longer shall usurers and middlemen prey upon society."

Contemporary Opinion

The possession of wealth makes for security, independence, and conservatism, and hence a widespread distribution of wealth contributes to the orderly progress of human society.

*The Conference Board Bulletin*³)

The bent figure at the plough is still our symbol

¹) Loc. cit. No. 14. April 2.

²) Loc. cit., p. 4.

³) N. Y., March 20, 1932. Publ. monthly by the National Industrial Conference Board.

of eternal humanity upon this mortal earth. We should be made to sacrifice all this to an urban, indeed, to a suburban sciolism. The pitiful product of a propertyless, urban and industrialist proletariat (the victim of compulsory and secular education, book-fed and nonsense-crammed) would be the type (God help him!) of Man.

A writer in *English Review*

Henry L. Doherty, the American financier, is quoted as saying: "Over half the stockholders of the corporations we control are wage-earners." This is a tacit confession that while, legally, stockholders have the right to control the corporations they own, in actual practice under modern conditions the power has passed from the owners to financial manipulators. In the genuine co-operative society both law and practice insure the avoidance of such a contingency.

The Canadian Co-Operator

Almost everywhere the failure of prosperity grows out of moral defects. Technological improvements increased the production of machines and reduced the need for workers. Direct gains to owners of industry were obvious. Indirect costs to society, in obsolescence of workmen and investments, were obscured. Good will would have spread the gains as widely as possible throughout society in lowered prices and better products. Selfishness took the largest possible profit and then was mystified when prosperity vanished.

Good will concerns itself primarily with what it can produce; selfishness with what it can acquire. The recent wave of speculation centered attention on acquisition and not on production.

Good will thinks of service; selfishness primarily of profit. High-pressure salesmanship persuaded people to buy what they could not afford. Lack of self-restraint led many to spend next year's income for this year's pleasure.

ARTHUR E. MORGAN,
in *Antioch Notes*¹)

The financial crisis might wear itself out before a point of catastrophe and general default had been reached. This is, perhaps, happening. The greatest dangers may have been surmounted during the past few months. *Pari passu* with this, the deflationary pressure exerted on the rest of the world by the unbalanced creditor position of France and the United States may be relaxed, through their losing their creditor position. . . . If and when these things are clearly the case, we shall enter the cheap-money phase. This is the point at which, on the precedent of previous slumps, we might hope for the beginning of recovery. I am not confident, however, that on this occasion the cheap-money phase will be sufficient by itself to bring about an adequate recovery of new investment. It may still be the case that the lender, with his confidence shat-

¹) Vol. 9, No. 6, published by Antioch College, Ohio.

red by his experiences, will continue to ask for new enterprise rates of interest which the borrower cannot expect to earn. Indeed, this was already the case in the moderately cheap-money phase which preceded the financial crisis of last autumn. If this proves to be so, there will be no escape from prolonged and perhaps interminable depression except by direct state intervention to promote and subsidize new investment.

JOHN MAYNARD KEYNES,
in *The Atlantic Monthly*¹⁾

Though the world did its best to shut its eyes to the truth, the fact is now at last being recognized that economic nationalism and high tariff policies under the leadership and stimulus of the United States played a great part in bringing about the world collapse by preventing the adaptation of the economic life of the nations of the world to one another, by stimulating the duplication of agricultural and industrial production, and by preventing the payment of debts. . . .

In face of the decline countries are striving to save themselves by shutting out imports and keeping the home market for themselves; and in some cases, as in Germany, where the Hitlerites are preaching the doctrine of "autarchy", or "self-sufficiency", the possibility is being frankly faced of trying to do entirely without external trade. . . . Some way out of this *impasse* must be found . . . Recent experience is teaching the inevitable lesson that the throttling of trade—whether by tariffs, licensed or exchanged control—means increased poverty or unemployment, or both.

How to release this stranglehold is becoming a question of greater urgency every day. Since no country will take the risk of acting alone and facing a situation in which no one will buy from it, but everyone will rush to sell, it is clear that common action is needed to break through the vicious circle.

The Economist, London²⁾

The country is being barnstormed by enthusiasts shouting a slogan that is likely to prove particularly stirring in these days of city unemployment and spring. It is that seductive old slogan, "Back to the land!"

Americans love slogans. But they should be particularly cautious about adopting this all-too-simple remedy for the complicated problem of unemployment.

An adventure in rustic life is likely to prove tragic to a family fresh from the city streets. A little farm productive enough to support a family would prove an ideal answer to a man without a job. But he should have some capital and experience and he must have infinite courage and patience.

Harm will come from such propaganda as is being put out by a weekly magazine, painting in glow-

ing colors the possibilities of settling the army of unemployed on the 180,000,000 acres of unsettled public domain. These lands, minus irrigation, are good only for stock, and stock requires plenty of money. The 640 acres allowed a settler under the homestead acts is too small for grazing. Reclamation farms require \$2,000 in capital and two years experience.

The National Advisory and Legislative Committee on Land Use says: "There is need for a public policy in guiding and directing this movement and preventing exploitation."

Wisely, the committee suggests that better opportunities lie in providing unemployed with garden plots near the cities, where they can augment wages with small farm incomes.

The News,
Washington, D. C.

As the Duke of Wellington said at Waterloo, this is going to be "a damned close thing" between the survival and the decline of civilization.

With these words, widely quoted, a leading Conservative politician, Sir Robert Horne, gave expression to the prevailing sentiment in the capitalist camp. These words have a certain appropriateness which goes beyond what the speaker may have intended. He sees a supreme battle now approaching, a "Waterloo", in which "civilization" is to survive or go under. What is this "civilization" which is to survive or go under? For the speaker, the "civilization" which is to survive or go under in the approaching battle is property civilization, is capitalist society, which has brought mankind to the present abyss, which has turned wholesale plenty to wholesale starvation, which has destroyed the fruits of science and invention, and is now preparing to save its rotten structure by wholesale slaughter for the destruction of the future society. The "Waterloo" to which he looks forward is to repeat the rôle of the historical Waterloo, the rôle of the monarchical restoration, of the Holy Alliance, of Europe in chains and the triumph of the counter-revolution. But in fact what triumphed through Waterloo was not primarily the dead puppet, Louis XVIII, but the then ascending force of British capitalism, which proved itself stronger and riper for world leadership than the still insufficiently developed French capitalism. Today the descending force is capitalism, in open and confessed bankruptcy and rottenness. The cause of civilization, of human culture, of technical and social advance, which is being strangled and crushed by capitalism, is the cause of the working class, of the Soviet Union, of socialism, which can alone liberate the forces of development, and which is now entering on the supreme battle against death and destruction. And it is for us to see that the Waterloo which will be reached in the coming war shall be the Waterloo of capitalism.

The Labour Monthly, London¹⁾

1) June, 1932, pp. 340-41. It is thus communists the world over are making the best of the debacle of the credit and profit system we are experiencing.

1) *The World's Economic Outlook*. L. c. May, 1932.

2) May 21, 1932, p. 1119.

CATHOLIC ACTION

A free library and reading room has been opened in London by the Catholic Guild of Israel who have installed a Pamphlet Rack which it is hoped will be largely used by the Jewish enquirers for whom the library has been established.

The Catholic Truth Society has published several pamphlets for the Guild, including *Under the Olive* which gives a good idea of the work done by this method of evangelization.

A Catholic Union, founded for the purpose of establishing Catholics' social and civil rights, has been begun in the diocese of Lahore, India. The social and secular conditions of Indian Catholics are reported in some parts to be becoming weaker and weaker, due especially to the fact that many of the Catholics are illiterate and needy and to the fact also that some of them still adhere to their ancient customs.

The Indian Catholic Union Sialkot has submitted resolutions to the government authorities asking that the Catholics of the district of Sialkot be recognized as agriculturists and therefore allowed to purchase land, from which right they are at present debarred under the alienation of the Land Act. They also asked that they be admitted to the civil service and allowed to enlist in the army and police force.

At the end of a mission given by the Redemptorist Fathers in Keenagh, North Mayo, Ireland, eleven stills and a large quantity of illicit spirits were delivered to the missionaries and publicly destroyed near the church. In some cases the stills were carried for miles across mountains and bogs on the backs of their owners.

The missionaries had delivered strong sermons against poteen-making. They also visited the houses of known makers or sellers of poteen (whiskey). Only a fortnight earlier in this district a man had died from the effects of poteen.

A mission was also in progress in Crossmolina, where a still and two gallons of poteen were delivered at the church in one week. The missionaries, it is stated, have done more to abolish poteen-making in the area than the law has accomplished in forty years.

This year's program of the Catholic Rural Life Conference, which is to meet at Dubuque from October 19 to 21, recognizes the various elements which must enter into any attempt at reconstruction of rural society based on farm-ownership by middleclass proprietors. The four chief subjects to be discussed during the Conference are: Rural Education, Economic Welfare of Catholic Farm People, the Rural Family and the Woman on the Farm, and Religious Enlightenment (?) in Rural Parishes.

On October 20, an all-day sectional meeting will be devoted to Rural Education. Among the topics suggested are: 1. Rural Parish School Program (giving particular attention to the case of schools with three or four grades to the room); 2. Year 'Round Instruction for Public School Children (to include Sunday School, week-day instruction classes, vacation schools and correspondence courses); 3. Making the Correspondence Course Popular; 4. Latest Development of Vacation Schools; 5. Education for the Farm; 6. The Catholic Farm School Idea; 7. Vocational Agriculture in Parish Schools (to include curricular and

extra-curricular activities); 8. Demonstration 4-H Club Meeting.

CO-OPERATION

At this year's Co-operative Congress, which assembled in Glasgow late in May, Mr. John Downie in his presidential address, suggested that the modern co-operator had become "peaceful, sometimes to the point of somnolence." He implied that the lure of the dividend on purchases, which was the distinctive practice of the Rochdale Pioneers, upon which co-operation has been reared, is lessening the effectiveness of the movement in meeting the more intense competition of the multiple shops (chain stores) and the campaigns which the bakers and milk suppliers of Scotland had lately levelled at the co-operators. He therefore advocated the revision of the dividend policy in a downward direction. He also suggested that the movement should make a list of enterprises to be systematically tackled so as to add to "the manufactures and services in which we are actually engaged," though, judging from the subsequent discussions, the compilation of such an anticipatory program would occasion sufficient confusion to delay its realization.

In more general terms, the report of the Central Body boldly tackled the economic situation and declined "to take the patchwork world of panic and perplexities at its own crude valuation." It has "always stood for Free Trade between all nations, believing that policy to be an essential part of the co-operative faith."

CO-OPERATIVE SELLING

Vermont producers of maple sugar and syrup propose to market their products collectively, and have organized the Vermont Maple Co-operative, Inc., under the agricultural marketing laws. Under the guidance of the Agricultural Department of the State of Vermont and the Vermont State Farm Bureau, a start has now been made.

Special packages are being developed, each to carry the certification of the Vermont Agricultural Department. A sectional advertising campaign and an intensive marketing program are being prepared.

This state in 1930 produced 12 million pounds of the nation's 34 million pounds of maple products. Up to now various attempts to co-ordinate marketing have been unsuccessful.

Marked improvement in returns for Nova Scotia apples was revealed in the financial report of the United Fruit Companies, the province's largest co-operative organization, presented at a meeting of the directors held at Kentville, N. S., on June 16. The financial standing was such that a six percent dividend on paid up stock will be paid this year, contrasting with the omission of a dividend in 1931.

The United Fruit Companies' capital stock is held by 51 co-operative companies in many centers in the Annapolis Valley, and they will draw the dividend, payable ultimately to the thousands of farmers who compose the individual concerns.

While not the highest dividend in the Co-operative's history, it ranks with the best, and in view of the existing condition it is considered the most remarkable in its 19 years of business.

LUXURY

Chewing gum worth \$48,156,445, f. o. b. factory, was turned out by 31 plants engaged primarily in making this product last year, a decrease of 15.9 percent from the \$57,229,918 reported in 1929 by 17 establishments, according to information from the Census of Manufactures made available by the Department of Commerce.

The average number of wage earners in the industry last year was 2,106, a decrease of 7 percent from 1929. Wages dropped 11.5 percent to \$2,418,417. The cost of materials, containers, fuel, and purchased electric energy was \$16,584,817, a decline of 28.6 percent from 1929. Value added by manufacture decreased 7.4 percent to \$34,213,385.

CHRISTIAN TRADE UNIONS

In spite of world-wide depression the International Federation of Christian Trade Unions held its Fifth Congress at Antwerp, in Belgium, from June 22 to 24. The following countries were represented by a total of 359 delegates: Belgium, Germany, France, Austria, The Netherlands, Switzerland, Czechoslovakia, Hungary, and Luxemburg. The Belgian Government, the City of Antwerp, the Catholic International of Labor, and the International Committee of Evangelical Federations of Workmen had sent representatives. Likewise non-affiliated organizations of Christian workers.

The General Secretary was able to report an increase of membership since the Fourth Congress, held at Munich in 1928. The Federation now has 2,351,738 members, an increase of 13 percent.

On the day previous to the opening of the Congress a conference was held, arranged by the Federation, for the purpose of discussing the problems of women workers. One of the speakers on this occasion, Miss M. Amann, of Berlin, addressed the meeting on "The Fundamentals of Protection of Women Gainfully Employed," while Miss J. Graff, of Paris, discussed "The Development of Gainful Employment of Women in Recent Years." The resolutions adopted by this conference were submitted to the Congress for approval.

CAUSES OF THE PRESENT CRISIS

Three years ago, a Delegation of the League of Nations was charged with the duty to report on the causes and effects of fluctuations in the purchasing power of gold, the supposition being that the restored post-war gold standard would continue to function and that the Delegation's task was to consider the need for any modifications desirable to insure that its former functioning would be effective and smooth. Although hampered by a number of circumstances, the Gold Delegation has now submitted its final report which, according to *The Economist*, "is a disappointing document."

The causes of the present crisis, as stated in the Report, are summarized by the *Economist* as follows:

"The war and the post-war inflations left troublesome legacies and maladjustments in the world's economic system. New gold parities were selected which involved the necessity for readjustments whose realization proved unexpectedly difficult. In almost all countries there was a vastly increased accumulation of State debt and other international indebtedness which demanded the ultimate transference of wealth from one country to another on an unprecedented scale. The flow of capital investment, notably from the United States, was irregular; much of this investment was

placed, not in the development of countries with untapped natural resources, but in Europe; and much of the investment was not carefully controlled. The unstable situation thus created was intensified by the world's failure to accept the need for the drastic changes in national economy demanded by such developments as the production of synthetic nitrates, the expansion of cotton textile manufacture in the Far East, and the extension of wheat-growing in North and South America. Up to 1929 there was rapid economic progress, but there was also 'a considerable credit inflation which was superimposed upon the real measure of progress that had been achieved and introduced many unsound elements into it.' Cartelization, schemes of price control, etc., on the one side, and inflexible wages on the other, all tended to make the whole chain of prices unduly rigid; and resistance to change was further stiffened by State intervention in the form of tariffs, bounties and other artificial props. When the industrial and speculative boom in the United States collapsed in 1929 and the flow of America's foreign investment dried up, selling pressure in the face of growing world stocks broke the commodity price structure and led to growing strain in debtor countries. The expedient of borrowing on short-term served only to delay the day of reckoning. When the final crisis culminated with the insolvency of the Credit Anstalt, the gold standard had already begun to succumb to a combination of economic forces too malignant for it to bear."

RACIALISM

The refusal of the Democratic State Committee of Tennessee to adopt the resolution, signed by five of six candidates for the governorship, and designed to bar colored persons from the party's primaries on August 4, has led Governor M. R. Patterson to declare publicly:

"Nothing has occurred in a long time so fraught with the possibilities of evil as the failure of the State Democratic Committee to put the stamp of disapproval upon the wholesale voting of Negroes in Democratic primaries. To the credit of the committee, it may be said that the resolution to this effect was not voted upon, owing to the opposition of Mr. Mitchell Long of Knoxville, a member of the committee and who is an ardent supporter of Mr. Hill McAlister.

"Mr. Long said that nothing the Civil Liberties League would rather hear than we've passed this resolution, for they could say, 'Tennessee's busted loose again.'

"If the people of Tennessee are to be governed by the 'Civil Liberties League' as to their opinion of herding ignorant Negroes by the thousands to vote in a white man's primary, I mistake their temper. They cannot be and are not so recreant to their sense of decency and political morality."

An opinion from the State Legal Department said the resolution would be "entirely inefficacious." Two recent U. S. Supreme Court decisions were cited. The first held invalid a Texas law seeking to bar everyone except white Democrats from a primary. A later statute, seeking to empower the Texas Democratic Executive Committee to prescribe qualifications of voters likewise was held unconstitutional.

NEGRO HOUSING

As a result of unemployment the Negro children in New York are living under more congested conditions than the children of their race anywhere else, declares Mr. Owen Lovejoy, Secretary, Children's Aid Society of New York City. "The Negro population in Harlem, Columbus Hill and other sections is congested to the point of discomfort and, frequently, indecency," says Mr. Lovejoy. "It is 336 per acre, or 50 percent higher than the average number of persons per acre in New York."

Families are taking in lodgers, or are doubling up with relatives or friends to reduce expenses, many families moving from tenements of three or four rooms to a single room, Mr. Lovejoy found. Some apartments now have as many as ten persons living in them.

The report containing these statements throws considerable light on the general economic status of Negroes in New York City and its relation to family life and other conditions of a social nature.

Eighty-eight percent of the married women in Harlem and Columbus Hill are reported working away from home or looking for work during the day, in order to meet expenses, the report points out. Such home conditions, in which poverty plays so great a part, must play an adverse rôle in the upbringing of children.

While school facilities are excellent, the health facilities in these districts are less adequate than in other districts and recreational facilities non-existent. If it were not for the clubs and grounds maintained by private agencies, including the Children's Aid Society, the children would have no place to play except their own crowded homes or in the streets, the report states. This condition is responsible for a large percentage of the child deaths and juvenile delinquency in this section of the city.

THE MACHINE PROBLEM IN AGRICULTURE

Slowly, but steadily, the machine is encroaching on human labor in certain fields of agriculture into which its entrance has been long delayed by circumstances peculiar to the cultivation of such products as cotton and sugar beets. It is now reported, however, that Sugar Beet Machinery Development made considerable progress during 1931. E. M. Mervine, agricultural engineer, Bureau of Agricultural Engineering, U. S. D. A., in *Agricultural Engineering* discusses a method, based on mathematical probability, for calculating the widths to be cut and those to be left in mechanical blocking to produce a desired final stand of beets. He also reviews progress in mechanical harvesting in general, and in particular the development of a combine lifter-topper-cleaner-loader.

According to a brief report, published in the same journal by Deans G. Carter, professor of agriculture, University of Arkansas, and E. B. Whitaker, assistant director, Arkansas Cotton Branch Experiment Station, the effect of machine method on stand of cotton is not adverse to successful cultivation and growth. A study at the Station during the favorable season of 1931 showed no correlation between yield, machine method, or stand. Use of a 4-row tractor cultivator, rotary hoe, mechanical chopper and smoothing harrow left stands which allowed maximum production for the soil of the test plots.

SELF-GOVERNMENT IN INDUSTRY AND COMMERCE

The desirability of self-government for business as a means of establishing business integrity was pointed out by James A. Horton, Assistant Chief Examiner of the Federal Trade Commission, in an address to the Proprietary Association when it met recently in New York City.

"I have been a constant advocate of the principle of self-government in business", he explained, "and would again impress on you the desirability of this system as an effective means of establishing business integrity. The determination of what constitutes fair and legitimate business practices in your industry is primarily your duty, and not that of the government.

"It is my belief, however, that government should cooperate in movements of this character and assist business in achieving the proper solution of its trade problems."

INDUSTRIAL ACCIDENTS

The canning industry of Maine shows the highest percentage of employees developing infection following accidental injuries, according to a study made by Walter J. Brennan, Safety Engineer, State Department of Labor and Industry.

Mr. Brennan took for the basis of his study the list of 13,912 first reports of injury made to the Industrial Accident Commission for the year 1931. He found that 22.6 percent of all injuries suffered in the canning industry developed infection. Injuries sustained by shoeworkers showed 18 percent going to infection, and laundry injuries 15.3 percent.

The lowest percentage of infection was found in injuries suffered in woods operations, cutting and hauling logs and pulpwood, with 1.57 percent. Bridge construction with 2.42 percent and boat and canoe building with 2.78 percent infection, were other low ratings. The average for 25 industries represented in the list was 7.82 percent of all injuries sustained developing infection.

"The 'trivial' scratches and punctures of this month are sometimes the amputations of next month," Mr. Brennan said. "Freedom from infection is had only when the highest plant authority establishes a plant first-aid policy and demands compliance therewith, dealing with violations personally," he added.

REHABILITATION OF PERMANENTLY DISABLED

"Once a county charge," "from laborer to proprietor," "dependent two years; now a productive worker"—these are some of the descriptive titles to the 18 full-page illustrations in the pamphlet entitled "Reclaimed," just issued by the Federal Board for Vocational Education, which show vocationally rehabilitated persons on the job as watchmakers, lens grinders, barbers, tailors, linotype operators, window dressers and showcard writers, photographers, stenographers, shoe repairers, engineering instructors, and lawyers.

Previously despondent and discouraged, these persons, disabled through infantile paralysis, deafness, loss of arms and legs, tuberculosis, and other handicaps of accident and disease, are examples of the thousands of persons who have been rehabilitated under the national vocational rehabilitation program and fitted for employment in which they are self-supporting and happy.

The average cost of rehabilitating a disabled person is \$300 as compared with an average annual cost of from \$300 to \$500 for maintaining him at public expense. There is a social significance to the rehabilitation movement in that, through it, discouraged, dependent persons are brought back to independence, self-respect, and to at least a reasonable degree of contentment.

MINIMUM WAGE

Twenty-three minimum-wage enactments have been issued in Quebec, covering over 30,000 women in almost 1,000 workshops. Now in Quebec minimum wage orders cover laundries, dye works and dry cleaning establishments; printing in all its branches; textile trades and all allied processes; boot and shoe and leather manufacture; clothing in all its classifications; tobacco, cigar, and cigarette manufacture; and the fur industry.

While the number of women in these industries decreased by about 1,000 during the last year, and while a number worked on reduced time, the average weekly wage was not only maintained but increased in every industry except laundering.

German Catholics in Colonial Louisiana (1721-1803)

(Concluded)

The German settlers on Bayou des Allemands erected a temporary chapel in their territory as early as 1725 and held services there. This miserable structure fell to pieces not quite two years later. Father Raphael of Luxemburg under date of April 18, 1727, describes the conditions obtaining thus: "There is no church nor rectory at Les Allemands. Formerly they used as a chapel a miserable hole covered by a shabby hut (the priest's house), but now everything is in ruins. The farmers are too poor to build a church and a rectory at their own expense; yet these are necessary. The people expect the Company will be kind enough to defray the expenses since the latter obligated itself in receiving the Letters Patent to maintain a priest and furnish all that is required for divine service in the settlement."⁴⁶ The Company made some temporary provision so that a resident priest labored in the village of Les Allemands by November 21, 1728.⁴⁷ It seems a permanent church building was erected in 1740. This was the first church intended for a German Catholic congregation ever built in the United States. It precedes Holy Trinity Church at Philadelphia, erroneously called the first German Catholic church in the U. S., by 49 years. The church at Les Allemands was erected near the famous German Post and was, it seems, a log-cabin, which was replaced in 1806 by the present building. This new church went by the name of Red Church on account of its red hewn frame. Up to 1927 it was listed as such in the Catholic Directory; now it goes by the name of St. Destrehan. The present church is built on the same spot where the old one was erected in 1740. It is situated in the Parish (i. e., county) of St. Charles on the New Orleans side, about 23 miles from the head of Canal Street, New Orleans. It is one of the most venerable parish churches of Louisiana, if not the entire south of the United States. The patron saint, St. Charles, was never changed. When later the counties were organized, the present Parish (county) of St. Charles was so called after this church. The German parish originally extended over the territory of the two Parishes (counties) of St. Charles and St. John the Baptist. About 1745 a church was built for the Germans of the Parish (county) of St. John the Baptist. The priests, however, began to reside there only about the year 1770, when a permanent church was built.

The oldest records of baptisms, marriages and burials of St. Charles, beginning with the year 1739 and ending with the year 1755, are still extant, whereas the later records were destroyed by the fire of 1876, when the rectory was burnt to the ground. The pastors of St. Charles German Church were the Capuchins Philip (1728-1734), Prosper of Arlon (1734), Barnabas of Luxemburg

(1759), Dagobert of Longwy (1774) and Eustache (1794). The list of secular priests begins with John Nepomucene Goetz (1794-1808), who, after having caused a great deal of trouble in the German Catholic congregation of Holy Trinity at Philadelphia, went West and ministered to the Germans in Louisiana. "It soothes the bruised heart of a lover of the past," writes the present pastor of the one-time German church of St. Charles, "to hear that just a few miles above New Orleans there still stands amongst century old oak trees one of the last witnesses of by-gone days: the little old Red Church."⁴⁸

The German church of St. John the Baptist in the Parish (county) of the same name did not become so famous. We find here as pastor from 1772 to 1775 the Capuchin Bernard of Limpach, who later went up to St. Louis, returning however in 1791 to Pointe Coupée, a parish adjoining that of the Germans, where he died in 1796.

Two hundred sixteen Acadians settled among the Germans near St. Charles Church in 1766 and gradually spread over the Parishes of St. Charles, St. John the Baptist and St. James.

Traces of the Germans established on the Mississippi two hundred years ago have been disappearing rapidly. Their descendants are still living on the old soil. They lost their mother tongue more than a century ago and are now representative Creoles or French Americans in habits, in ideals and sometimes in names. "There is not a Teutonic peculiarity left lingering among them except it be that blondes are more frequent here than in most Latin countries."⁴⁹

Yet not all traces of the Germans in Louisiana are obliterated. A number of geographical names which remind us of their one-time presence in these regions are still left. As previously remarked, the United States Survey in 1812 gave to the territory covering the two Parishes (counties) of St. Charles and St. John the name of "German Coast." As such it is still known to historians. Walker⁵⁰ says that this title vanished long ago. I do not know whether his statement is correct. At any rate, the most beautiful stream in Louisiana, the famous Têche, a corruption of Teutsch or Deutsch, i. e., German, several lakes and bayous in that district, as Lac des Allemands, Bayou des Allemands, Krebs Lake, near Mobile, Ala., several towns, as Des Allemands, Hahnville, Labranch, and Montz, still recall the old German settlement on the Mississippi; everything else has been swallowed up in Creole French, to give way some day to English American transformation.

A German who would not know of the nationality of these French speaking habitants of southern Louisiana would be more than astonished when told that they are his countrymen. Yet despite the corruption of family names and the admixture of French, Spanish, and Negro blood, the tradition of their German extraction has been preserved in many families of Creoles to this day, as in the

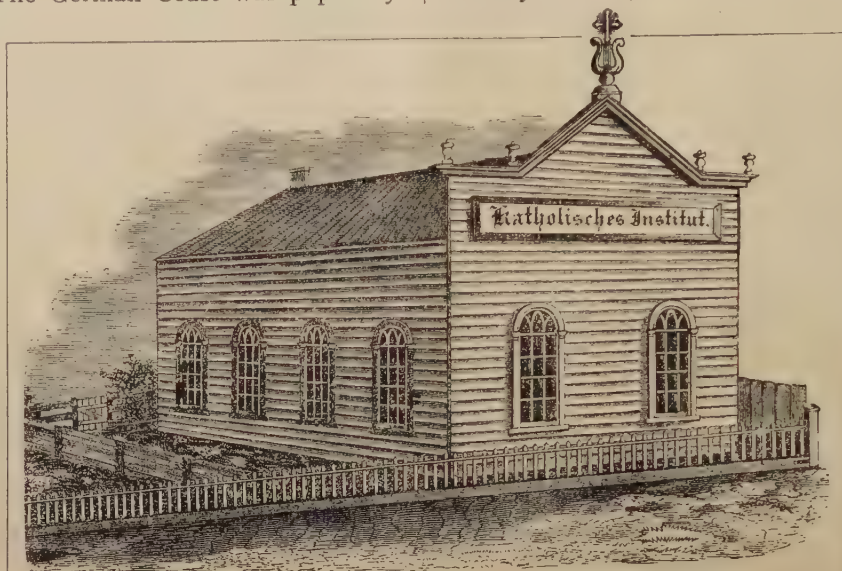
families of the La Branche, Wiltz, Lèche, Weber (Webre, Vebre) Hymel (Himel), Haydel, Vicknair, Becnel, Troxer (Trocler, Troclair), Cheixnaydre, Keller, Waguespack, Kinler, Muntz (Montz), Kerr (Caire), Zoeringen, Hahn, Rixner, Wickner and many others.⁵¹⁾

The Germans on the Mississippi were very efficient farmers. The German Coast was popularly known as Côte d'Or, or Golden Coast, because the soil had become most fertile land under the busy German hands.⁵²⁾ New Orleans was saved repeatedly from starvation by the thrifty farmers of the German Coast, who supplied the city with victuals when the provision ships from France failed to make their appearance.⁵³⁾ In every way the Germans proved to be a valuable acquisition for the colony, fully living up to the expectations concerning them entertained by Bienville and the officials when first settling them above New Orleans. These Catholic Germans living most peacefully in a French colony never caused any disturbance or annoyance to the Government. They differed very advantageously from the Protestant German settlers of Lunenburg, Nova Scotia, who in 1753 and 1754 began an insurrection against the British Government. In other parts of Louisiana the early German settlers have lost their identity completely. No geographical name survives that would recall even occasionally the early German occupants of the soil.

Later immigration brought new German settlers

¹⁾ All these handbills are contained in a scrap-book collected by the late F. G. Klein, of Burlington, Wis., now in the Historical Library of the C. V. at St. Louis.

into Louisiana. As early as 1798 we find a few new German immigrants in the Mobile district.⁵⁴⁾ A few years later Germans began to come to Louisiana. In 1828 the first German Protestant congregation was organized in New Orleans. The German Catholics founded the first church at Lafayette in 1843 and a second at New Orleans, Holy Trinity Church, in 1847.



Hall of the Catholic Educational and Singing Society of Racine, Wisconsin

Erected about 1860, it was devoted to the twofold purpose referred to. The society was, it seems, either the predecessor of, or otherwise closely affiliated with the Kolping Society of Racine. A "New Year's Greeting for 1861," printed in the shape of a handbill, on which the cut of the building appears, declares it to have been published "by the Catholic Journeymen's Society under the name of Educational and Singing Society at Racine, Wisconsin." On the previous New Year, the members of the latter organization dedicated a poem to their instructors: "Johann Joenen, teacher of singing; J. F. Happ, music teacher; A. Servazius, teacher of English; Ph. Peter Stoffel, teacher of mathematics, and Franz Fischer, teacher of drawing."

Father F. X. Sailer, one of Wisconsin's pioneer priests, at that time stationed in Racine, wrote a Fourth of July hymn for the Educational and Singing Society in 1860, a copy of which has likewise survived, together with that of a nuptial poem for Hr. Johann Joenen, "Teacher in the Catholic School of St. Mary's Congregation, Member and Teacher of Singing of the Educational and Singing Society at Racine," and Frl. Katharina Haas on November 24, 1859.¹⁾

of the city. P. F. de Gournay describes conditions as they were in 1886 thus: "Passing through certain streets of New Orleans, as one goes from one end of the city to the other, he may hear four different languages (French, Spanish, English, and German), and notice such striking differences in race characteristics, that he will almost fancy he has passed through four distinct cities. This anomaly has at least one advantage; the children of the present generation of Orleanians are born polyglots; they speak two or three languages ere they have learnt to read."⁵⁵⁾

If one of these new German immigrants were to come down "town", he passed many a Creole building in which descendants of his countrymen lived

When the German immigrants poured into Louisiana at the beginning of the nineteenth century they found that two waves of immigration had settled around the old Creole city of New Orleans, leaving the original French section undisturbed. The Spaniards had occupied that below the lower boundary marked by Esplanade Street. The Americans had built up the commercial section above Canal Street. The new German immigrants accordingly settled farther up the River bank and gave rise to the formation of the Fourth District.

speaking the French language and having every trait of Gallic manners. At the foot of St. Louis street he passed the old French cemetery, where many a German settler, who died an early death two hundred years ago, lies buried. A portion of the cemetery with crumbling brick tombs and faint epitaphs, was still preserved in 1886. Pursuing the same direction he soon passed the cathedral, marking the site where the first settlers worshipped in the old St. Louis Church two centuries ago. Crossing Jackson Square he gazed across what was once the public landing, at which the Germans from the "German coast" tied their boats and unloaded their market-goods. He would however have been unaware of all these associations, and he would never have dreamt that the vivacious Creole who passed him may have been his kinsfolk.

The history of the early German colonists of French Louisiana has been told by J. Hanno Deiler, that we are better informed about these early immigrants than about those in many other sections of this country. Yet some historical material is left which he could not use. The most important document in this regard is the Register of births and deaths in Louisiana from 1720 to 1734, which is preserved only in the National Archives at Paris, Serie G. G. I., Vol. 412.

It is greatly to be desired that one of the descendants of those hardy German settlers of Colonial Louisiana may continue Mr. Deiler's work and write the complete history of the German immigration of that period, or the history of the "Lost" Germans of Louisiana.

JOHN M. LENHART, O. M. Cap.,
Catherine, Kas.

Col. Ledergerber and Windthorst Colony

Although the C. V. has never engaged corporately in any colonization project, there were probably a few colonies or Catholic settlements founded in the U. S. by people of the German tongue since 1855 without the aid of a number of its members. A despatch from Louisville, Ky., of August 18, 1891, printed in the *St. Louis Globe-Democrat* on the following day, throws light on the attitude of the organization toward efforts of the nature referred to. The German Catholic Central Society, the telegram states, had continued its meetings that day. "The address was by Col. F. C. Ledergerber,

of St. Louis, on the Windthorst Colony, founded by the Society in Archer and Clay counties, Texas."

Ledergerber is said to have spoken "at length upon this subject," and to have stated "that the land owned by the Colony consisted of 75,000 acres, and that it was situated in the well-known Wichita Valley, one of the richest portions of Texas." And further, that "these thousands of acres were to be bought cheaply by the members of the society by which they were owned, and that several churches were in progress of erection upon the tract."

The Colony was not, of course, founded by the C. V., but rather by a colonization society, whose history, together with that of many other endeavors of the same kind await a historian to do them justice.

The despatch also notes the Colony had been named "in honor of the great German leader," and that at the conclusion of Col. Ledergerber's address, "a resolution of condolence with the Conservative (!) Party in Germany for the loss of their leader was adopted." (Windthorst died March 14, 1891.)

The convert Fritz Ledergerber, who is said by the well-informed Gustav Koerner to have been the first child born in the "Latin colony" at Belleville, Illinois, is hardly remembered today. Born of a distinguished family of German political refugees, he served in the Civil War in the 12th Missouri Regiment of Infantry, and was seriously wounded in the battle at Ringgold, Ga. A younger brother, Joseph L., but recently returned from his studies at the School of Technology in Zurich, Switzerland, was killed on the same day.

Although both brothers were officers in the Regiment named, commanded successively by Osterhaus, and after his promotion by Wangelin (member of one of the ancient families of the nobility of Mecklenburg), Fritz Ledergerber did not attain to the rank of Colonel. Unfortunately there are discrepancies in the accounts of Koerner¹) and Kaufmann²) regarding their respective ranks. One speaks of Fritz as Major, and the other of Joseph as having held this rank.

Some Early Settlers of Loretto, Pa.

At Loretto, in Pennsylvania, there is a plain, disintegrating monument erected to the memory of a man, who seemed destined at the time of his birth to play a rôle as a statesman or soldier. Instead Dimitri Gallitzin chose to become a priest and hide himself in the wilderness of western Pennsylvania. Here he founded a colony, called by him Loretto, intended to grant Catholics an opportunity to settle on the land in close proximity to a church. The undertaking cost him dearly; Gallitzin struggled with debts for many years, living the simplest of lives, entirely oblivious of the fact that he had been

⁴⁶) Nat. Arch., Paris, Serie C, 11A, vol. 10, fol. 180.

⁴⁷) *Amer. Cath. Historical Researches*, N. S., vol. I, Phila., 1905, p. 127.

⁴⁸) Historical Notes on St. Charles' Red Church.

⁴⁹) Walker, N., in *Magazine of Amer. History*, vol. X, N. Y., 1883, p. 215.

⁵⁰) Op. cit.

⁵¹) Deiler, op. cit., p. 11; Peufier, *La Vieille Eglise Rouge L'Observateur Louisianais*, Nov., 1896, p. 497.

⁵²) Deiler, op. cit., p. 11.

⁵³) Deiler, l. c.

⁵⁴) Hamilton, op. cit., p. 298.

⁵⁵) *Magazine of Amer. Hist.*, vol. XVI., N. Y., 1886, p. 545.

¹) Koerner, G. *Das Deutsche Element i. d. V. St. v. Norda.*, 1818-1848. Cinc., 1880, p. 269. ²) Kaufmann, Wm. *Die Deutschen im amerik. Bürgerkrieg*. München, 1911, p. 525.

the playmate of a future king, and in the days of his youth member of an aristocratic circle at Munster in Westphalia.

This very same Loretto holds an important place in the life of a man, of whom the *Bethlehem Review* says:

"In the history of America's industrial progress, there is no career more glamorous or inspiring than the meteoric rise of Charles M. Schwab."

His forebears were early settlers at Loretto, evidently drawn there soon after coming to America from Germany by the information, probably obtained at Baltimore, that a priest who spoke German had gone on to western Pennsylvania, and there acquired land which he was distributing to Catholics anxious to till the soil.

"The Story of Charles M. Schwab," printed in the review referred to, says in this regard:

"The Schwab vigor and versatility were rooted in a strong heritage. John A. Schwab, father of C. M., was a man of energy and accomplishments. He was a woolen manufacturer, a country banker, and had his hand in a score of neighborhood enterprises. The first Schwabs to settle in America, great-grandparents of C. M., came to this country from Baden-Baden, Germany, about the year 1800, and located in Loretto, Pa., which is still the family headquarters."

Charles M. Schwab was, however, born at Williamsburg, on February 18, 1862, since his father had temporarily removed to that town, situated about twenty miles from Loretto, during the Civil War to conduct a woolen mill. Ultimately the family returned to Loretto, where Charles was educated. He attended St. Francis College there, which in those days was a mere high school. "Nevertheless," writes the *Bethlehem Review*, "the courses in mathematics, physics and chemistry were eye-openers to the eager youth who not long afterwards was to recognize their practical value to a career."¹)

Curiously enough the great steel plant, which to an extent is the manifestation of Mr. Schwab's life-work, is situated in a city which owes its origin to a group of sincerely religious German people, the Moravian Brethren. Thus two localities in Pennsylvania developed under German influence play an important rôle in the life of this steel master.

Collectanea

The gift of a farm to St. Joseph's School of St. Louis by the late Henry Spaunhorst, a promoter of many Catholic activities, was recorded by the *Amerika* on April 26, 1891:

"The Schwalbe farm situated in Ste. Genevieve county, about six miles from French Village, and well known in the locality, has recently been donated to St. Josephs' School [St. Louis] by its owner, Mr. Henry Spaunhorst.

"The intention is to sell it for the benefit of the School Fund of the parish; a committee, appointed to accomplish this purpose, has had a number of booklets containing shares made, which have already been distributed among the members of the parish.

"The farm contains 210 acres, a hundred of which are under cultivation, including an orchard of ten acres. The balance, 110 acres, are woodland. There is a block house containing two rooms on the land, a barn, two cisterns etc. The farm is at present rented.

"The title is perfect and all taxes have been paid up to 1891. Mr. Spaunhorst has executed and signed the deed."

The aggressive attitude of German Liberals in the United States toward the Church continued into the 19. century. An illustrated brochure, published about 1910 by the Literary Commission of the German American National Alliance at St. Louis, contained among the pictures of monuments erected to the memory of Germans in that city, one dedicated to General Hecker, in Benton Park. The descriptive text declares:

"He belonged to the ablest representatives of the German element in America, and was one of the most ardent champions of freedom of thought against the ultramontane (clerical) lust for power."

Hecker, who had commanded troops in the revolution in Baden and in the Civil War, was indeed a violent anti-clerical. The declaration referred to mentions, as the only product of his pen, a collection of addresses and lectures. They reveal Hecker's obsession that the Church and the clergy were in his opinion the great enemies of the human race. But he was no worse in this regard than the majority of the German Forty-Eighters who came to America, where not a few of them obtained to great influence, and not merely among their own countrymen.

Not a few German immigrants to our country were equipped with technical knowledge of a kind that stood both themselves and the country in good stead in pioneer days.

An example of this kind is mentioned by Sr. M. Evangela Henthorne, B. V. M., in her monograph, recently published, on "The Irish Catholic Colonization Association of the U. S." The reference, printed as a footnote, says:

"Mr. Sheldon has perpetuated the memory of 'Dutch Joe' Grewe, whom he honors with the title of 'Hero of the Nebraska Frontier.' This man came from Westphalia, Germany, to Nebraska in 1879, and within seven years dug six thousand feet of wells, ranging from 100 to 260 feet in depth. In 1894 he was killed in a well by a bucket full of level rock falling 200 feet on his head."¹)

The eulogy of this Westphalian, who had probably been a miner in the coal fields of his native country, quoted by Sr. M. Evangela, declares:

"Men who risked their lives on fields of battle are justly held as heroes. Those who risk and lose them in the cause of making human homes in what was once a desert are also heroes. Among these I write the name of Joseph Grewe. Let no one who has never dug in the darkness and danger of a deep well dare dispute it."²)

¹) Loc cit. Champaign, Ill., 1932, p. 164.

²) Nebraska History and Record of Pioneer Days, Feb. 1918, Vol. I, No. 1, p. 5.

¹) Loc. cit. Bethlehem, Pa., No. 23, Feb. 18, 1932, p. 3.

The Central Verein and Catholic Action

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Ideals Proclaimed by C. V. at St. Louis in 1880

To foster a Christian attitude of life among its members; to render mutual aid during illness and in case of death; to prevent Catholic men from joining societies forbidden by the Church; to grant protection and counsel to immigrants; to aid the development of Catholic education in America before all through the parochial school; and to declare on proper occasion the Catholic attitude toward pressing issues of public concern—such have ever been the aims cherished by the Catholic Central Verein of America. The extent to which the ideals of the C. V. were emphasized and fostered at the Silver Jubilee Convention of our organization, held in St. Louis in 1880, may fittingly be recalled at this time, on the eve of this year's meetings in the same city.

At the very inception of that convention, a non-Catholic, Mayor Overstolz, named some of the aims and endeavors of the organization to which in principle it adheres today. Welcoming the delegates in session at the Armory Sunday morning, May 16, this city official, one of the ablest and most forward-looking of St. Louis' many mayors, declared in part:

"The spirit and purpose of this national organization, as I understand it, are directed toward doing good, toward promoting the welfare of the members of the society and assisting them in need. Thus during the frightful Yellow Fever plague in the South invaluable aid was rendered through the mediation of this society especially in Memphis and New Orleans; many a human life was undoubtedly saved by the society, and the last hours of many were lightened by it. . . .

"We live in a cold, critical age, an age of unbelief, in which many beautiful things, that should be esteemed

highly, are trampled under foot. The practical result of an organization like yours, and of Christian philanthropy, cannot be argued out of existence, and it contains the best refutation of infidelity. Quick and efficient aid, hazarding one's life to save life, protecting and providing a home for the orphan, the poor, the sick and the helpless, these are some of the most glorious fruits Christian civilization has produced. Institutions and endeavors like these have ever elicited the respect of all civilized nations."

Assembled in St. Joseph church a short while afterwards, the delegates harkened to words of guidance addressed to them by Father H. Muehlsiepen. This remarkable man, Vicar General of the Archdiocese of St. Louis, and in effect Bishop of the German Catholics as far as administrative matters went, ever a stalwart fatherly friend of our organization, pleaded for energetic fostering of the works of charity and mutual aid in which the member societies were engaged. Emphasizing, however, they should "assist each other in spiritual needs more than in material." Proceeding then to the duties of the organization as a whole, the speaker insisted all the obligations of the individual units obtained for the entirety to a greater degree even. "You," he continued,

"have the special duty of championing the larger Catholic interests in public."

The annual parade, he declared, was one means of emphasizing the Catholic character of the organization, and it was not unimportant, as a subordinate effort. But the effects, upon Catholics and non-Catholics,

"of the parade will exert a sustained influence only if the deliberations and resolutions prove that truly Catholic men are seriously at work."

Continuing, Fr. Muehlsiepen pronounced a significant admonition to which the C. V. has assiduously given heed:

"The Central Verein cannot, indeed, immediately take the initiative in any matter unauthorized by the Constitution, however important it may be. Indirectly, however, it can achieve all the more for a desirable end. Its annual General Conventions offer the best opportunity for a thorough discussion of affairs important to ecclesiastical-religious life. Moreover, through the reports of the delegates, these discussions come to the knowledge of many thousands of members of the local societies and thus exert influence in a wide field. By this means false opinions are corrected, correct opinions concerning essential issues disseminated, and information spread regarding matters which might otherwise not even be noticed. In this manner the attention of men is emphatically directed to duties they would otherwise pay no heed to.

"The attitude, truly loyal to the Church, at present so joyously evidencing itself in our former Fatherland, is due in no small part to that influence which the great General Meetings of the Catholic societies of Germany have exerted especially during the last decade."

And underscoring the importance of consideration of serious issues pertaining to Church and religion, the experienced leader of clergy and laity added:

"I desire to urgently recommend to the officers of the Central Verein by no means to leave to chance the selection of topics to be discussed at the General Convention. No! Long before each annual meeting they should give thought to what subjects urgently demand deliberation under the immediate circumstances, and should request competent and prudent men to deliver lectures on them."

Wise and experienced man that he was, Father Muehlsiepen added:

"The fruits, indeed, of such endeavors we must not expect to see soon."

But the St. Louis convention of 1880 did not merely yield these characteristic proofs of ideal C. V. aims. A day later, on Pentecost Monday, at the first official session of the convention, held in the hall of St. Louis University (located at the time at 9th Street and Washington Avenue), President H. Spaunhorst could appropriately declare:

"1. The Central Verein has imparted greater stamina, life and strength to the separate Catholic Benevolent Societies and has secured for them the affiliation of Catholic men and young men who were decidedly in danger of being enrolled in secret societies. Thus the federation contributed toward making of them Catholic men of strong character. I confidently leave the estimate of the value of this service to your judgment.

"2. The Central Verein, according to circumstances, has discussed burning questions of the present and declared its position toward them in a manner that gave public expression to the principles of Catholic citizens. Such questions are: the School, the Press, the Relations between Church and State, and Socialism. Again I leave appreciation of this achievement to your judgment.

"3. The Central Verein has sought to stimulate active interest on the part of the German Catholic public in general for the question of Immigration and the Teachers' Seminary [at St. Francis, Wis.].

"4. The Central Verein has offered the German Catholic element in our country a bond of social union. In this respect it may claim with pride to be the sole organization which at least has made a laudable attempt to achieve this purpose."

While Mr. Spaunhorst's summary suggests a variety of endeavor on the part of the C. V., all directed to desirable ends, three points in particular seem to appeal for special mention. The first is that at that early date, 52 years ago, our organization was alert to the danger of Socialism, decades before some other groups realized its significance. Socialism's triumph in Russia merely emphasizes the accurate vision of the men of the C. V.

The second is the reference to the immigration question. That this was no idle phrase is evidenced by the entire history of the C. V.'s concern for Catholic immigrants and for German Catholic immigrants in particular. It is proved further by the fact that at the same convention Rev. A. Schwenniger, Recording Secretary of the federation, reported for the Immigration Committee, they had received \$487.71 for the promotion of their endeavors from the affiliated societies, while the New York committee-member had expended \$295.08 in behalf of 82 families, composed of 452 individuals, the money having been spent in part for supplies, in part for traveling expenses. Meanwhile, the committee advocated the founding of an immigrant home in New York City, emphasizing all the advantages such an institution would offer. That the Leo House in New York came into existence is in no small part due to the urging of the C. V. committees on immigration, and the emphasis the convention accorded their recommendations and the importance of the task of caring for German Catholics seeking a home in the New World.

Passing by the declaration of the convention on the Catholic press, to which our members paid no mere lip-service, the third of the points stressed by Mr. Spaunhorst, the School Question, warrants attention. Here again the St. Louis Convention of 1880 amplified the reference made by the President, by adopting a resolution, repeating that of the gathering at Cleveland of the year previous and augmenting it. The gist of the declaration is:

1. The school is an auxiliary of the family.
2. The Church provided this auxiliary and has a historical right to the school.
3. From these premises it follows that the State has no right to create a monopoly in education.
4. The so-called non-religious school is an absurdity since instruction and education without religion cannot be normal and truly beneficial.
5. The convention condemns as unnatural and injurious a school system which banishes religion from the schools.
6. The convention regards as objectionable taxation of parents for school purposes violating their most sacred convictions, particularly in so far as this instruction goes beyond the boundaries of the elementary school.
7. While avoiding a hostile attitude toward the system of public schools, Catholics should endeavor to develop their own schools, so that they may be equal, or even superior to all others.

Catholics should endeavor to make their own schools, free schools, to which end the formation of school societies in all parishes is urgently recommended; the Central Verein pledges itself to foster everywhere the organization of such societies and the promotion of their aims.

Statistics regarding the Catholic schools in the U. S. should be compiled.

To this resolution the St. Louis convention added the declaration that it desired to stress particularly the paragraph dealing with the organization of school societies, and to urge its realization upon all members of the Benevolent societies.

How serious the intentions of the members of the C. V. of half a century ago were in this respect the existence of school societies in many of the one-time German Catholic parishes of our country proves. These men were, however, no less intent upon the realization of other aims formulated at conventions. The Katholikentage, which exerted a powerful influence upon Catholic life, are an evidence thereof. Other proofs of their serious-mindedness and that of the members during the next decades are the co-operation of the C. V. in the founding and development of the American Federation of Catholic Societies; the founding of the Volksverein; the establishment of the Central Bureau, anticipated in principle by the proponents of the Volksverein. Further, the development of the Bureau, its funds, its building, its activities, its library, its social clinic—St. Elizabeth Settlement and Day Nursery of the C. V.—the founding and promotion of the National Catholic Women's Union, the Gonzaga Union, and now the resumption of efforts in behalf of the Young Men in the C. V.

Such was the fruit of the enterprise of the men of a former generation. Their spirit lives today in our organization. May it produce again this year declarations of principle and records of achievement worthy of their memory.

Of This Stamp Were Our Forebears

Since the majority of immigrants to our country from Southern and Eastern Europe during the last forty years have been rather an unlettered lot, representing a retarded or stationary civilization, the children and children's children of the German immigrants of 70, 80 or 100 years ago are apt to assume their own forefathers to have been very much as these "foreigners". They do not, therefore, like to be reminded of their ancestry, whose excellent qualities not a few of them no longer possess.

Some eighty years ago Joseph Kay, of Cambridge University, published in London a volume on "The Social Condition and Education of the People of England and Europe" which throws light on the characteristics of the women and men constituting the German mass-immigration to our country between 1850 and 1890. Astonishing as it may seem to not a few of our readers, this Englishman considered the moral, intellectual and physical condition of the peasants and workingmen of Prussia, Saxony and other parts of Germany, of Holland, and of the Protestant cantons of Switzerland (but why of these alone, we cannot say), and the social condition of the peasants in the greater part of France, "very much higher and happier, and very much more satisfactory, than that of the peasants and operatives (workingmen) of England." He believes, furthermore, that the condition of the poorer classes of Germany, Switzerland, Holland and France was rapidly improving. Even more interesting, and valuable for our purpose as an estimate of the cultural background of the average German pioneer in our country during the 19th century, is Kay's opinion of the reasons explaining the conditions referred to. He writes in this regard:

"The great superiority of the preparation for life which a poor man receives in those countries I have mentioned, and that which a peasant or operative receives in England, and the difference of the social position of a poor man in those countries to that of a peasant or operative in England, seem sufficient to explain the difference which exists between the moral and social condition of the poor of our own country and of the other countries I have named. In Germany, Holland, and Switzerland, a child begins its life in the society of parents who have been educated and brought up for years in the company of learned and gentlemanly professors, and in the society and under the direction of a father who has been exercised in military arts, and who has acquired the bearing, the clean and orderly habits, and the taste for respectable attire, which characterize the soldier. The children of these countries spend the first six years of their lives in homes which are well regulated. They are during this time accustomed to orderly habits, to neat and clean clothes, and to ideas of the value of instruction, of the respect due to the teachers, and of the excellence of the schools, by parents who have, by their training in early life, acquired such tastes and ideas themselves."

These observations, although lacking in insight into some fundamentals, are so faithful to nature that not a few of our readers will remember having met with men and women, or having visited in households, illustrative of the facts related. Just as the following remarks of the English author remind us of the anxiousness of German immi-

grants to found schools as soon as possible after a permanent location had been established by them in their new environment. The three major divisions of Germans, liberal, protestant, and Catholic, while they agreed in few other things, were as one in this regard. Moreover, all of them disliked the "schoolma'am," and preferred men as teachers.

Regarding primary education, available to the most lowly in Germany even at the time when Mr. Joseph Kay wrote, and its effect on the child, he says:

"Each child at the age of six begins to attend a school, which is perfectly clean, well-ventilated, directed by an able and well-educated gentleman, and superintended by the religious ministers and by the inspectors of the Government. Until the completion of its fourteenth year, each child continues regular daily attendance at one of these schools, daily strengthening its habits of cleanliness and order, learning the rudiments of useful knowledge, receiving the principles of religion and morality, and gaining confirmed health and physical energy by the exercise and drill of the school playground. No children are left idle in the streets of the towns; no children are allowed to grovel in the gutters; no children are allowed to make their appearance at the schools dirty, or in ragged clothes; and the local authorities are obliged to clothe all whose parents cannot afford to clothe them."¹

Immigrant parents persevered in the educational methods referred to, and this may, to an extent, account for the indubitable fact that even in our large cities the gang was never a factor to which German families needed to pay much attention.

Again drawing a comparison between conditions prevailing in the countries of the Continent referred to, and those obtaining in England, the writer does not hesitate to summarize his impression, however unfavorable to his own country, thus:

"The children of the poor of Germany, Holland and Switzerland acquire stronger habits of cleanliness, neatness and industry at the primary schools, than the children of the small housekeeping classes of England do at the private schools of England; and they leave the primary schools of these countries much better instructed than those who leave our middle class private schools. After having learnt reading, writing, arithmetic, singing, geography, history and the Scriptures, the children leave the schools, carrying with them into life habits of cleanliness, neatness, order and industry, and awakened intellect, capable of collecting truths and reasoning upon them."

All worthwhile German emigrants were the richer and better for this endowment, settled upon them from early childhood by parents and country. Together with the German's aptitude and love for work, it accounts for much of the success of a vast number of men whose emigration the German people now realize constituted a national loss.

Because of the personal note, a communication addressed by Cardinal Gibbons to the Secretary of the C. V. on receipt of a copy of the proceedings of the thirty-fifth general meeting is not without interest. Having first thanked for the brochure, the Cardinal wrote on Feb. 14, 1891:

"I retain a lively recollection of the convention, and that the personal bearing, the intelligence and earnestness of the members made an impression on me not soon to be forgotten."

¹) From a reprint in *The International*, N. Y., Sept. 1, 1850, p. 288.

Laymen Should Be Grounded in Catholic Ethics

A demand frequently emphasized by us is pointed out by the writer of a review of a work on Moral Theology, in two volumes, published in *Blackfriars*, for April of this year. He writes:

"This is a theology not only for the priest but for all who desire a complete and straightforward account of the moral teaching of the Church, the sort of book that should find a natural place in a Catholic home."

The lay apostolate, Catholic Action, participation in the political life of the State and Nation, or organizations of either employers or labor, demand of a conscientious Catholic that he should be well founded in Christian ethics and the doctrines and laws of his Church. Especially Catholic politicians would be more dependable were they not frequently so ignorant of the moral law. When a sterilization bill was voted on in the Legislature of a certain state a few years ago, to mention but one of the incidents of this kind known to us, not a few Catholics were favorable to so nefarious a measure. The demand addressed by Cardinal Newman to the laymen of his country and time, that he wished them to be well instructed, should be emphasized and reiterated at present because the need for just such a laity as he had in mind is even greater today than sixty or seventy years ago. Society, economics, political principles and public morality are being reshaped; in fact, we are not merely standing on the threshold of momentous developments but helping even by inactivity to shape the future of the world for centuries to come. Hence the question, what role must the Catholic laity play in this great drama in order that it may not resolve itself into a tragedy? The answer may be found in the Encyclicals of our Popes who insist we should prepare for the conflict and participate in Catholic Action.

Trust in Providence Rewarded

Something Cardinal Bourne said while presiding at this year's annual meeting of the Catholic Truth Society, of England, may be applied to our Central Bureau and its development since 1908.

He would like to point out, His Eminence declared, what a wonderful example this Society was of the guidance of Divine Providence. Looking back to its earliest days, he could remember when Mr. Britten had one room in Southwark (our Bureau began even in a more humble way, having been granted use of just one narrow corner of a loft in the Amerika Building on South Sixth Street, St. Louis.) Since then he might say that every step in advance had been contrary to the advice of prudent people. Certainly when first the smaller and then the larger premises in Victoria Street were taken, and again when the move was made to Eccleston Square, a considerable number of people shook their heads.

Concluding, he said: "God is pleased at the confidence in His Providence. As you were told today, in spite of the old premises not having been wholly let, and the expense involved in moving

to Eccleston Square, much larger and more suitable premises, that change has taken place without any increase, but a very definite decrease in liability."

"I would say to other Societies and to other bodies in this country, do not be imprudent, but do not be wanting in confidence. Trust in Divine Providence and the work will always go ahead."

The Central Bureau, and its various endeavors, such as St. Elizabeth Settlement and Day Nursery, our Library, the Mission Department, etc., etc., offers visible proof of the truth of these words.

The Financial Power of Catholic Fraternals

Catholics, accustomed to paying their monthly dues of several dollars into the treasury of a Catholic Fraternal Insurance society, and thinking of their holdings in the organization merely in terms of the one or more thousands of dollars represented by the value of their policy, fail to realize the financial power Fraternals may wield. Many do not know that, as *The Fraternal Monitor*, published at Rochester, N. Y., reports in its issue for May, 1932, the "assets of the Fraternal benefit system" of January 1, 1932, totaled "the huge sum of \$1,016,159,216.00." Which means that the 183 fraternal societies in the U. S. and Canada reporting to the *Monitor*, i. e., all the important organizations of this type in that territory, on the date mentioned, possessed "more than a billion dollars in assets."

While this total will look surprisingly large to many, the fact is no less striking that of the 183 societies referred to no less than 122 are in the millionaire class, having been in possession of assets exceeding a million dollars at the close of the last calendar year, their total holdings being \$973,386,581.50, while 16 societies had, in spite of the depression, experienced a gain in assets of more than a million dollars each in 1931.

Analyzing the list published in the *Monitor* we find that Catholic Fraternal Life Insurance societies hold more than one-sixth of the assets possessed by organizations represented in the million dollar class. The following list, excerpted from the report, reveals that 25 of the 122 associations had assets totaling over \$170,000,000:

Knights of Columbus.....	\$ 36,553,418.2
Cath. Order of Foresters.....	28,246,133.1
Ladies' Cath. Benevol. Assn.....	19,006,868.4
Women's Cath. Ord. of Foresters.....	14,400,558.7
Polish Roman Cath. Union.....	12,507,077.2
First Cath. Slovak Union.....	8,944,164.5
First Cath. Slovak Ladies' Union.....	5,942,713.8
L'Union St. Jean Baptiste d'Amerique.....	4,949,419.4
L'Union St. Joseph du Canada.....	4,565,992.3
Massachusetts Cath. Order of Foresters.....	4,376,354.9
Cath. Knights of St. George.....	3,611,450.9
Grand Carniolan Slovenian Cath. Union.....	2,767,061.8
Cath. Aid Assoc. of Minnesota.....	2,711,845.8
Cath. Knights of America.....	2,680,595.0
Cath. Benevolent Legion (inc. liens).....	2,370,576.1
Cath. Knights of Ohio (inc. liens).....	2,274,342.0
Pennsylvania Slovak, Roman and Greek Catholic Union.....	2,267,058.9
Western Cath. Union.....	2,080,356.9
Catholic Workman.....	1,765,412.4
Ladies' Pennsylvania Slovak, Roman and	

Greek Catholic Union.....	1,674,930.55
Ch. Mutual Benefit Assn. of Canada.....	1,529,939.68
Ch. Knights of Wisconsin.....	1,482,224.72
uth Slovenic Cath. Union.....	1,479,884.49
vak Catholic Sokol.....	1,306,179.10
omen's Bohemian Roman Cath. Union.....	1,028,061.71

Total\$170,522,621.40

In selecting this list we have avoided naming several strong organizations, principally of a national character, composed largely, though not exclusively, of Catholics. The total assigned as assets of Fraternal Life Insurance societies in the U. S. and Canada with a wholly Catholic membership is therefore conservative, a minimum rather than a maximum, a circumstance emphasized by the fact that all societies holding assets of less than a million dollars are left out of consideration entirely.

To the members of the C. V. it will be of interest to note that friendly organizations and those actively co-operating with our federation are well represented in the list. They will be particularly interested to find mention of the Cath. Knights of George, the Cath. Aid Association of Minnesota, the Cath. Order of Foresters, the Cath. Knights of America, the Western Catholic Union, the Cath. Knights of Ohio, and the Catholic Benevolent Legion. To all thinking Catholics, however, the total figures given should suggest that the financial power resting in the hands of Catholic fraternal societies is by no means negligible. That in fact their resources are a tremendous power for good.

Credit Union Notes

Independence and self-reliance in organizing and operating credit unions among its members is displayed by the Farmers Union of Nebraska. They have pioneered, contrary to established practice, in incorporating in the by-laws of the co-operative credit associations a feature of true co-operation, the granting of a patronage-dividend to borrower-members, a privilege distinct from the investment-dividend the depositor-member may be allowed. In addition, the Farmers Union now make it clear that they intend to do their own organizing among their members, urging the latter not to call in the Omaha representative of the Credit Union National Extension Bureau, of Boston.

Setting forth succinctly the character and aims of the Bureau named, Mr. L. S. Herron, editor of the *Nebraska Union Farmer*, whom readers of our journal also know as a contributor to these columns, remarks in an editorial printed in a recent issue of his weekly:

"We have in the Farmers Union our own men and facilities for organizing, including co-operative credit associations. We have drafted our own by-laws for co-operative credit associations, which have been approved by the State Attorney-General, and are admittedly an improvement over the by-laws offered by Mr. Filene's Nebraska representative. The Farmers Union of Nebraska was the first on the American continent, so far as we can learn, to adapt the patronage-dividend feature to credit unions. This feature of our by-laws was adopted by at least one large credit

union in another state that was organized by Mr. Filene's representative in that territory."

The innovation in credit union practice is of importance, and we shall discuss it at some later date in the hope of obtaining acceptance for it by Catholic associations. For the present we desire to suggest to Catholic parish credit unions and members interested in expanding the movement the pertinence of Mr. Herron's further statements:

"There is no reason why we should go outside of our own ranks for a credit union organizer. On the contrary, there is every reason why we should do our own organizing. We know our problems better than anybody coming from the outside. We are not so keen to make a big showing and get credit for a large number of credit unions that we will push their organization too rapidly. We can, and should, work with other groups in credit union matters—but not turn our organizing efforts over to them."

Particularly significant is also Mr. Herron's closing statement that members of the Farmers Union, interested in credit associations,

"can call upon their own organization with full assurance that the men who come will not only know credit unions, but co-operation and co-operative principles from A to Z as well."

Co-operation is important indeed for the credit union that is to live up to its true character.

* * *

Especially in those states of our country, visited by calamities during the past few years, public authority should take a hand in inaugurating credit societies, even to the extent of financing them. Where citizens are no longer able to help themselves, the State is duty bound to foster, in the first place, every effort to put them back on their feet. Thus during a recent Parliamentary discussion on the British Colonial office, Sir Philip Cunliffe-Lister, the Secretary for the Colonies, referred to the establishment of a system of co-operative societies, now numbering 326, as evidence of the effective desire of the British Administration in Cyprus to help the people. "I believe," he remarked, "the money-lenders, whose activities have been largely curtailed by this trading, have become perfectly sincere opponents of the British connection."

In a country like Cyprus, when a man was without financial resources, knowledge of how to sell his product to the best advantage, and of banking facilities, he fell a very ready prey to the money-lender. Assisted credit societies were started to help the peasant cultivator, and the 49 societies of 1926 had increased to 326 in 1930. This network of societies now covered two-thirds of the villages of the island.

* * *

Interest in the Parish Credit Union has manifested itself of late in Connecticut, Pennsylvania, and New Jersey. The report of the recent Semi-Annual Meeting of Delegates of the latter Branch of the C. V. declares the discussion of "Credit Unions as Extended to Parishes" to have resulted in the appointment of a committee, instructed to delve into the question and to report on it to this year's annual convention, to be held in September.

The three members charged with the task are Fred M. Egger, Elizabeth; Charles Saling, Union City, and George C. Meister, Newark.

* * *

Undoubtedly as a result of sustained agitation in

favor of Credit Unions by the C. V. the Hartford convention of the Connecticut State Branch of the C. V. decided to enlist the influence of its members toward obtaining passage of a Credit Union Enabling Act. The resolution dealing with Credit Unions, a sympathetic and intelligent exposition of their purposes, concludes with the declaration:

"Though numerous states have sanctioned laws governing the founding and operation of Credit Unions, Connecticut as yet has none. Various attempts have been made to enact such a law, but all have proved futile. Therefore we urge and exhort all societies and their members to pledge their support and co-operation to any and all movements, within reason, tending toward the enactment of legislation that will permit the establishment of Credit Unions throughout our societies and parishes within the State."

It would be a gratifying achievement indeed were the Connecticut Branch of the C. V. to succeed in obtaining a Credit Union Enabling Act, framed on generous lines and permitting untrammelled exercise of all the various functions of a Credit Union. In some states, concessions had to be made because of opposition. Connecticut, so near Massachusetts, the first of the States of our country to authorize the operation of Credit Unions, should have as broad a law as that under which the associations operate in that Commonwealth.

* * *

The promotion of credit unions and of co-operation between those established in Catholic parishes is recommended in the report of the Credit Union Committee, appointed at the recent convention of the Cath. Union of Illinois. Signed by Messrs. Jos. Schwener, Alex Haag, J. C. Kistner and Geo. Kroner, all active in parish units, the report declares:

"In his Annual Message our President stressed the need of establishing Parish Credit Unions. This movement was actively begun in our state by our late President, Mr. Anton Spaeth, with the result that we now have 8 Parish Credit Unions, established through the efforts of the Cath. Union of Illinois. The operation of these unions has been successful and beneficial to the members.

"The Committee recommends that we further foster this movement; that three men be appointed in each District League to promote it. We also suggest closer contact and co-operation between the established Credit Unions."

Mission Aid and Mission Needs

Our intention to extend every possible aid to those missionaries, with whom we have established contact, has resulted in several shipments of drugs to the Philippine Islands. Reporting on the receipt of one of the latest consignments of this nature, a missionary assures us it had reached him in perfect condition, even the mercurial unguent, which rather surprised him. A quantity of quinine received from us is declared by him to be "of first quality, very powerful, and very effective against malaria." "I daresay," he adds, "that it gives me better results than those obtained by some official people with their official quinine."

Unfortunately the natives of the town where this missionary resides are not all Catholics. During the revolution of thirty years ago the schism inaugurated by Aglipay took root and consequently

two-fifths of the people today adhere to this heresy, while one-fifth is addicted to Methodism. Consequently the Catholic missionary is not, generally speaking, welcome there. Our missionary explains the situation thus:

"In the past the heretics were very bitter against Catholics. My motto, to help all without distinction is, however, welcome to all. In this manner I obtain customers for your medicines from all three sections of the people although in some cases they seem very much surprised to discover that after all I am not so terrible. The drug you have sent me constitute a splendid introduction to them and they have helped many people physically, and in other cases have prepared the way to a religious recovery."

The letter furthermore contains an interesting observation, namely that drugs seem to react more favorably when administered to these natives than when used by white men. The missionary, who studied medicine ere he volunteered for missionary work, tells us in this regard:

"Yesterday I used your emetin in a case of dysentery. I saw the patient, an old woman, this morning and she was no longer passing blood. The effectiveness of medicine (of course, good medicines) upon these people, who are not accustomed to these remedies, is really quite remarkable. A small quantity helps them greatly. On the other hand last year, when I myself suffered from dysentery, the doctor gave me no less than seventeen injections of emetin."

* * *

In the course of the last few years the Bureau had received, with other donations, framed pictures of various kinds, mostly, however, of a religious nature. This accumulation was crated and forwarded to St. Francis Indian Mission, South Dakota, late in May. The acknowledgment received from its Superior, Rev. Martin A. Schiltz, S. J. indicates the shipment was serviceable, and therefore appreciated:

"I am certainly very grateful to the C. B. for the framed pictures. I was present myself when the crates containing them were opened. What a precious donation, and how welcome the pictures in our classrooms, chapels, and offices. Kindly assure the donors of my appreciation and of their remembrance in our Masses and prayers."

Promoting the Use of the Printing Press

Together with the report on the printing of the first Catechism in the Esthonian language, in the April issue of our journal, we recorded the request of the Apostolic Administrator of Esthonia, Rev. P. Eduard Profitlich, to assist his efforts to publish a prayer book in the vernacular. We immediately contributed as much as we could toward this worthy and necessary undertaking, but while the money sent encouraged the missionary to bring out the book, it did not entirely suffice to pay the printer. The Apostolic Administrator writes us:

"With your kind help it was possible for us to have our prayer book printed. It cost us 760 Esthonian crowns, and of this sum we have thus far paid 300 crowns. There is a discrepancy therefore of something like \$125. May our dear Lord, on Whose special assistance we are so entirely dependent, help us to liquidate the balance of the bill. We shall have gained for Catholic youth an excellent means of devotion. On the 5th of June, the day on which our children will receive first Holy Communion, our prayer book shall be used the first time during church services. The children are elated over the fine prayer book."

We must, of course, try to send the Apostolic Administrator of Esthonia, where no Catholic missionary was permitted while the country was a part of the Russian Empire, the balance of the sum referred to. When that has been accomplished, the C. V. may feel that it has added another prayer book to those previously printed with its assistance.

Honoring Exponent of Decentralized Industry

Although not a medium or measure of immediate relief from our present economic ills, decentralization of industry must be resorted to in our country as a means intended to forestall among other things economic catastrophes, such as the present crisis, in the future. The existing national distribution of industry should not be created much longer, not alone because it is wasteful and adds unnecessarily to the cost of products and goods shipped back and forth to the detriment of consumers, but before all because it is injurious to society.

With thoughts such as these in mind, we have some time past considered Mr. H. Dittlinger, of New Braunfels, Texas, to have virtually anticipated a policy which should become general. Placed in a comparatively small town, he has developed in this fine old historic German settlement a number of industries, and conducted them successfully for a long while. Fortunately his fellow-townsmen not merely realize Mr. Dittlinger's worth, but decided to make known to them their sentiments by arranging for a Dittlinger Day on June 29.

From reports on the occasion we learn that the entire town participated in the event", with the intention in mind of demonstrating the universal esteem in which he is held by the people among whom he has passed the greater part of his life.

During the celebration at Landa's Park," we have been informed, "merchants from many parts of Texas expressed their appreciation of him as a business man. Mr. Leo Dielmann, a well-known architect of San Antonio and for a number of years President of the C. V. of Texas, when called upon to address the people, very aptly pointed out to his audience that, were all industrialists as considerate of their employes as Mr. Dittlinger has proven himself to be, there would be little distress in the country at the present time. Nor did Mr. Dielmann exaggerate in the least. There was no evidence of depression among the many employes, agents, and business associates of the Dittlinger Industries, of whom so many attended the occasion. In fact, an unusual degree of optimism, quite contrary to the spirit generally prevailing, was evident."

The communication speaks of Mr. Dittlinger's "extreme modesty"; this too is true. Even those of our readers who have attended most of the conventions of the C. V. held during the past decade will probably not remember this Texan manufacturer. Deeply interested in the C. V. as he is, he is hardly ever in evidence on the floor of a convention. On the other hand, the C. B. has benefited from numerous benefactions bestowed upon it by Mr. Dittlinger.

Necrology

Since our last issue the cause of the C. V. has suffered the loss of two Wisconsin pastors who will be sorely missed: the Rev. Jos. A. Van Treeck and Rev. Paul Ernst Schiedel. The former departed this life on May 25th after a lingering illness. A sufferer for many years from a rheumatic ailment, his courage and zeal would not permit him to make concessions to the malady. Although hampered by it at the time, Fr. Van Treeck attended our Baltimore convention and accepted the biannual meeting of the C. C. V. of Wis., held in the parish whose pastor he was at Burlington in May of last year. A kindly man at heart, his very bearing nevertheless bespoke an earnestness from which every organization the deceased was interested in benefited. The convention referred to gave proof of the splendid spirit of cooperation existing between the late Fr. Van Treeck, his parishioners, and St. Eustace Benevolent Society. There was that rare sustained interest on the part of the local people, so frequently absent on occasions of this nature; one felt the parishioners had decided they would not desert their pastor but labor with him for the convention and in the convention to the last.

That the officers of both the C. C. V. of Wis. and the Cath. Women's League of the State should have attended the funeral in a body was merely a fitting tribute to a priest who, in an unostentatious manner, fostered our movement so unselfishly.

* * *

Prior to his transfer to Sheboygan, where he died on June 22, pastor of St. Peter Claver Congregation, the late Rev. Paul Ernst Schiedel had not been in a position to aid either the C. C. V. of Wis. or our Federation to any great extent. Once installed in his new pastorate, Fr. Schiedel proved a valuable friend, especially to the District League. There was a further link of common interest of a charitable nature between the deceased and the C. V. A native of Silesia, Fr. Schiedel was devoted to relieving the needs of the large Diaspora in charge of Cardinal Bertram, of Breslau, with whom the C. B. has had contact for the past ten years.

Moreover, Fr. Schiedel, and all of his family, are rather remarkable for the fact that, although belonging to the educated classes (his father was a physician both in Germany and America) all of them remained faithful to the Church after coming to this country. They were an exception in this regard, since general experience demonstrates Catholics of the type referred to, although they were affiliated with the Church when they left Europe, and may have attempted to renew contact after their arrival in this country, to have ended outside of the Church. This circumstance has attracted no notice, due probably to the comparatively small number of people in question, nor has it been discussed, as far as we know.

* * *

One of the most active of our local branches, the

Utica, N. Y., Federation reports the loss of an exceptionally faithful member, Mr. Joseph Frey, who had served as Treasurer of St. Aloysius Society for 51 years.

A native of Mohawk in Herkimer County, where he was born on January 25, 1857, the deceased was brought to Utica when but three years old by his parents, who joined St. Joseph Church. Affiliation with it on his part ceased only at death, while he retired from employment with the Utica steam cotton mill three years ago, after a period of employment begun in 1869! Since 1897 Mr. Frey had been overseer of the carding department, which he had entered at the beginning of his business career.

Tenacity of purpose seems to have been one of the outstanding characteristics of Mr. Frey, since he remained equally faithful to St. Aloysius Society, whose member he became in 1872. He was elected Treasurer in 1882; on the occasion of the fiftieth anniversary of his membership in the society he was honored with a banquet. It is needless to say that the Utica Federation likewise profited by his devotion to the Catholic cause.

A Remarkable Labor of Love

To previous labors of devotion, of which the Bureau and its collections are the beneficiary, Mr. Louis Schuermann, of Decatur, Illinois, has added two more. Only recently he brought to the Bureau two valuable pieces of work: the correspondence carried on by the late Mr. Anton Spaeth, of the same city, as President of the Cath. Union of Illinois, sorted, catalogued and indexed as to contents, and an exhaustive card catalogue of ten volumes of the *Bulletin* of the National Catholic Women's Union.

The Spaeth collection of letters, reports and clippings, contains 714 items, apart from 37 pages of index. Most of the correspondence deals with the efforts of the Committee on Organization of the Cath. Union of Illinois, although there are numerous letters of a more general nature, bearing, however, on matters in which the Union is interested. The items are gathered into twelve "sections", each of approximately 60 pages, and stitched with metal clasps.

The card catalogue of the *Bulletin* numbers 2500 cards, each listing not only the author, subject, or individual referred to, but also information as to the character of the contents. The volumes indexed are for the years 1920 to 1929, both included.

Mr. Schuermann, nearing the eighties, has only in late years learned to operate a typewriter. His devotion to our cause has helped him overcome even educational handicaps and he has now given us fruits of application that, from the viewpoint of value, would reflect credit upon men equipped with high school or college education. He has moreover, offered to complete the cataloging of the *Bulletin* and to index *Central Blatt and Social Justice*. And all of this out of love for the cause and without compensation. Truly, such co-operation is beyond price. May it bear fruit by eliciting like efforts, in one field or another, on the part of others.

With the C. V. and Its Branches

Holy Father's Thanks for Congratulations

The Central Verein's congratulations addressed by cable to His Holiness by President Eibner on the eve of his seventy-fifth birthday were promptly responded to. Under date of June 4 the Papal Secretary of State, Cardinal Pacelli, sent the following cablegram to the Apostolic Delegation at Washington:

"Voglia opportunamente ringraziare Catholic Central Verein of America che per tramite suo presidente Willibrodus Eibner di New Ulm Minn inviato felicitazioni genetliche Santo Padre."

Put into English, it reads:

"I take this opportunity to thank the Catholic Central Verein of America, which through the President, Willibrodus Eibner, of New Ulm, Minnesota, sent congratulations on the birthday of the Holy Father."

The Apostolic Delegate, His Excellency P. F. Biondi, forwarded the original to Mr. Eibner, accompanied by a cordial letter, extending kindest regards and best wishes.

Convention Calendar

Cath. Central Verein of America and Nat. Catholic Women's Union: St. Louis, August 20-24.

State League and C. W. U. of Texas: Lindsay, August 9-11.

Cath. Union and C. W. U. of Missouri: St. Louis, jointly with C. V. and N. C. W. U.

C. V. and C. W. U. of New York: Rochester, September 3-5.

State League and C. W. U. of Arkansas: Fayetteville, September 4-5. (The Insurance Branch will meet September 6.)

C. V. and C. W. U. of New Jersey: Union City, September 17-18.

State League and C. W. U. of Minnesota: Fairfax, September 25-26. (The Cath. Aid Association of Minnesota will convene on the 27th.)

C. V. of Michigan: in September.

Cath. Union and C. W. U. of Ohio: possibly, September.

The C. V. and N. C. W. U. Convention Program

Subject to minor changes, the program arranged for the convention of the men's and women's Branches of the C. C. V. of A., to be conducted in St. Louis August 19 to 24, is in outline as follows:

Friday, Aug 19: 2 P. M. and 8 P. M. and Saturday the 20th at 10 A. M., sessions of the Committee on Catholic Action (in the Central Bureau).

Saturday, the 19th: 8 A. M., sessions Cath. Union of Mo. and Cath. Women's Union of Mo.; to be continued 2 P. M. Sunday, the 21st.

Saturday: 2 P. M., session of Committee on Resolutions in Central Bureau; 4 P. M., Meeting Board of Trustees. Sunday, 4 P. M., Executive Committee N. C. W. U., at headquarters, Hotel Coronado.—6 P. M., Dinner for Presidents of State Branches and other members of the Executive Committee. (Unless otherwise stated, Hotel Coronado is to be the scene of events listed).—8 P. M., Meeting E

ve Committee, C. C. V. of A.—Social gathering of delegates not members of this Committee.

Sunday, Aug. 20: 9 A. M., Meeting at Cathedral High School; extending of greetings; presentation of banner; appointment of committees.—10:30 A. M., Pontifical High Mass, Cathedral. Celebrant, Most Rev. Henry Althoff, Bishop of Belleville; sermon by Most Rev. Francis John, Bishop of Leavenworth.

2 P. M., Sessions of Resolutions Committee and other committees.

2 P. M., Mass Meeting, St. Anthony's parish hall. Addresses: Most Rev. Joseph Rummel, Bishop of Omaha, and Rev. Charles Bruhl, Ph. D., Professor of Dogmatic Theology, St. Charles Seminary, Overbrook, Pa.

Monday, Aug. 22: 8 A. M., High mass, St. Anthony's church (services on the succeeding days are to be held in same church).—9:30, joint business session: Messages of Presidents C. V. and N. C. W. U.; opening of business sessions of N. C. W. U.

2 P. M., Session N. C. W. U.—Committee sessions C. V. delegates.—Conference on Youth Movement.—8 P. M., Mass Meeting of Young Men; addresses: Mr. Hy. B. Dielmann, Antonio; and Rev. F. C. Eckhoff, St. Louis. The Most Rev. Bishop J. H. Tihen will preside.

Tuesday, Aug. 23: 8 A. M., High mass of Requiem. 9:30, Joint business session C. V. and N. C. W. U.; report of Director of Central Bureau. Continuation of separate sessions.—2 P. M., Separate sessions. During C. V. meeting, discussion of Parish Credit Unions, to be led by Mr. Rohman and Mr. B. Barhorst, St. Louis.

2 P. M., Mass Meeting, N. C. W. U., St. Anthony's hall: addresses: Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, Protector, N. C. W. U., and Rev. Martin B. Mielgel, O'Fallon, Mo. Continuation of C. V. business meetings.

Wednesday, Aug. 24, 8 A. M., Solemn high mass of Thanksgiving.—9:30, Resumption of separate business sessions, followed by joint session.—Adjournment about noon. Sight-seeing tour and social gathering in the country is contemplated, the meeting of the Executive Committee being planned to convene at terminus of outing.

The Mission Aid Exhibit of the N. C. W. U. will be arranged at headquarters.

Archbishop of Milwaukee to Address Special Meeting at Convention

The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, Protector of the N. C. W. U., has consented to address a mass meeting for women, to be held on August 23, during the C. V. and N. C. W. U. convention.

In deference to the Archbishop's acceptance, this meeting will be held in St. Anthony's parish hall, not in headquarters hotel as at first contemplated.

Concerning the N. C. W. U.

The Mission Exhibit, a contemplated feature of this year's convention of the N. C. W. U., is entering the co-operation of all affiliated State branches and of many of their units. For the purpose of fostering on the one hand interest in preparing articles for mission use and to stimulate, on the other, efforts by demonstrating what some societies had accomplished, a display of this kind was arranged at St. Cloud in 1928 and again at Ft. Payne in 1931. Both exhibits impressed the delegates and visitors, and results have proven them to have accomplished their mission. According to every indication this year's exhibition will surpass predecessors.

Meanwhile, District, City and County Leagues and Societies, and the State Branches as well, continue their accustomed mission and charity aid activities and efforts designed to train the members for Catholic Action. A proposal at present commanding the interest of a number of groups is the Maternity Guild plan outlined by the Rev. Joseph J. Schagemann, C. SS. R., and presented to members of the Union by means of the *Bulletin*, a Free Leaflet issued by the Bureau, and a message of the National Spiritual Director, Rev. A. Mayer.

This project, first discussed at meetings of minor groups, was urgently advocated by the recent conventions of the Indiana and Illinois Branches of the Union. These gatherings, besides receiving reports from delegates regarding local endeavors, adopted resolutions bearing on questions of timely significance, in part with particular reference to women's duties in various fields of action. The resolutions of the Indiana Branch convention are entitled: We Look to Rome; The Charity of Christ; True Prosperity; Our Field of Work; Conscientious Use of the Ballot; Religious Vocations; Vocations to the Priesthood. Those of the Illinois convention deal with: The Encyclical "Caritate Christi compulsi"; Woman and the New Morality; The Christian Family and Parental Influence; Catholic Higher Education for Leadership; The Maternity Guild; Catholic Observance of Mother's Day.

The convention of the North Dakota Branch adopted as their own the resolutions ratified by the C. V. Branch meetings, while formulating a special declaration on the Christian Family and Education. This group, while small, is interested especially in mission aid.

The Connecticut Branch, at their recent annual convention, again emphatically urged subscriptions for the *Bulletin* and planned to continue educational and charitable efforts. This State group co-operate with the C. B. in mission support and intelligently concern themselves with matters of legislation, co-operating admirably with the C. V. Branch in its endeavors.

The Women's Union throughout has lived up to the original aim: that it develop as a parallel organization with our State Leagues and the C. V. as a whole, and co-operate with the men's organizations. But it has done more than that by adding a remarkable list of works of charity to the C. V. record.

Ohio Union Convention Postponed

Bulletin No. 4 of the Cath. Union of Ohio, recently issued by the President and Secretary, Andrew H. Meyer and Clarence A. Schnieders, announces the postponement of this year's convention. Last year's meeting had accepted an invitation from a society in Youngstown to hold the convention in their city in 1932, but apparently conditions there are so unfavorable at the present time as to render withdrawal of the offer advisable. The officers announce they had been assured the convention would be welcome in Oberlin, but state it should not be held earlier than September and request a vote on Oberlin as meeting place.

The Bulletin further urges interest in Credit Unions, study of the Papal Encyclical "Quadragesimo anno", and effective co-operation in relief for the victims of unemployment.

The following generous acknowledgment is quoted from the letter of a pastor in Ohio:

"It is quite evident that the Catholic Central Verein, and especially the Central Bureau, has done more for the Catholic Church in America and for Catholic Action than we have realized. Ad multos annos!"

Instructive Program Observed at Illinois Branch Convention

The need for Christian optimism, sustaining Catholic works and itself drawing strength from their performance, was stressed by the convention of the Cath. Union of Illinois and the Cath. Women's League, held May 29 and 30 in Quincy. And this hopeful attitude was evidenced in word and deed. Particularly remarkable was the fact, announced on that occasion, that no less than seven societies had been officially enrolled at the gathering, six of the number operating in Quincy, the seventh in Columbia. Thus while in many branches of endeavor individual groups outside our ranks are losing courage, confidence in the C. V. movement and the desire to co-operate in Catholic Action are vigorous in Illinois.

Should anyone have come to the convention lacking in trust for the future, the inspiring sermon on The Peace of Christ in the Reign of Christ, delivered by the Bishop of Springfield in Illinois, the Most Rev. James A. Griffin, at the pontifical high mass celebrated by him on the 29th, would have shown how misplaced, precisely in these days of stress, is such an attitude. Courage, too, was inculcated by the energetic manner in which the members of the Women's Union are engaged in promoting mission aid, an endeavor illustrated in part by the handsome Mission Exhibit arranged by them, and by reports on numerous charitable tasks engaged in by the men's and women's societies.

The educational features of the program commanded the interest of all participants. The mass meeting in the afternoon of the 29th was followed by a dinner at which also instructive addresses were delivered. On the first of these occasions Problems of Child Welfare and the Duty of Catholics were discussed by Rev. Albert Zuroweste, Belleville; Lessons from the Maternity Ward of a Public Institution were presented by Mrs. Belle Tracy, Social Worker of the Central Bureau at St. Elizabeth Settlement, who drew on years of experience in social work and maternity welfare endeavor; while Principles and Tasks of Catholic Action were treated by the Director of the C. B., Mr. F. P. Kenkel. After a brief respite, the delegates and a large number of visitors attending the banquet early in the evening were treated to a paper by Miss Catherine Drolshagen, Milwaukee, on The Youth Movement, an address by Rev. Frederick Beck, O. F. M., Quincy, Spiritual Director of the C. W. League, on The Necessity of Higher Education, and another on Mission Problems and Mission Aid by Rev. Leo Tibesar, Maryknoll missionary, a native of Quincy, recently returned from Manchuria.

This emphasis on instruction and guidance is the more remarkable for the circumstance that the Illinois Branch conventions are limited to two days, the result being that the transactions of the gathering must be handled expeditiously and at hours early and late. But even during the business meetings on the 30th instructive events were added to a rich program, the Director of the C. B. treating of the endeavors of our institution, Rev. L. Hufker, Quincy, speaking on the duties of men's organizations, and Rev. A. Stengel, of the same city, on Catholic Action. The resolutions are brief and pertinent, being grouped under the headings: Our Holy Father; Education; Central Bureau; Radio. Peoria was suggested as meeting place for the 1933 convention, and delegates from that city offered to communicate the wish of the convention to the local pastors and societies. A striking feature of the convention were the extremely favorable accommodations at the Western Catholic Union Building, courteously offered by the Su-

preme President Mr. F. Wm. Heckenkamp, Jr. Of sign value to the organization and the convention was the wholehearted, untiring devotion of the pastor of St. Boniface parish, Rev. L. Hufker. Rev. C. Goelz, Spiritual Adviser, consented to accept his office for another year. The elected officers are: Mr. Peter Trost, Peru, President; Jos. M. Haider, East St. Louis, and Jos. F. Kiefer, Quincy, Vice Presidents; Fred A. Gilson, Chicago, Recording Secy.; Geo. J. Stoecker Chicago, Financial Secy.; Aug. J. Dierke Quincy, treasurer; Jos. Courtney, Chicago, G. Beckemeyer Beckemeyer, Ernest Bauer, East St. Louis, Bert Waverin Quincy, Jos. Hotz, Edwardsville, and Emil Frizol, Peoria, Members of the Executive Committee.

Connecticut Branch Convention Typical of C. V. Attitude

It is characteristic of the spirit animating the Connecticut State Branch that the annual convention, held at Hartford, June 4-6, should have concerned itself with plans for a convention of the C. V. and the N. C. W. U., to be held five years hence. In 1937 the Branch will celebrate its golden jubilee, hence the intention of inviting the two national bodies to meet in their state and the appointment of a committee by the President of the Branch, instructed to prepare for the event. This action is all the more worthy of note since the Connecticut group is not large, numbering as it does between 900 and 1,000 members in the men's federation, who, indeed, enjoy the co-operation of the Women's Union, of approximately equal numerical strength.

Let us note, as further evidence of devotion to the aims of the C. V., the decision of the convention to aid the Central Bureau Endowment Fund by securing an 'In Memoriam' enrolment for the late Rev. Joseph Schaele, pastor of St. Boniface parish, New Haven. He was a steadfast promoter of the State Branch and the C. V. (Father Schaele was also a poet; there is a copy of his "Staufenlied", in three volumes, in the C. V. Library). Like the C. V. the organization is also eager to promote affiliation of young men and their training in the principles animating our organization. Fostering of this activity, including the development of a Recreation League, was, like the agenda mentioned, recommended to the convention by the Executive Committee, which, moreover, had given serious thought to a proposal to establish an old folks home for dependent Catholics of Germanic extraction in Connecticut. This latter project was commended in principle but deemed impracticable at present.

Alert to matters of legislation, the officers and the committee on legislation reported action with respect to several bills during the past year. Moreover, the decision of the convention to secure, if possible, enactment of a Credit Union Enabling Act, to permit the founding of the co-operative savings and loan associations so urgently recommended by our Federation, indicates to a degree the forward looking spirit of the membership of this branch. The resolutions ratified likewise deal with consideration stressed by the C. V., having as their titles: Our Holy Father; The Christian Family; Catholic Action—"Love Thy Neighbor"; Missions; Our Parishes and Societies; States Rights; Credit Unions; Unemployment; Recreation League; Correct Use of the Ballot; the George Washington Bi-Centenary.

Inaugurated with a session of the Executive Committee on the 4th, the convention program included attendance at a solemn high mass in Sacred Heart Church on the 5th (at which Rev. P. Venantius Buessing, O. M. Cap., New York City, delivered the sermon on Catholic Action), at a banquet, several business sessions, and at a high mass for the deceased members of the C. V. and C. W. U. on the 6th.

The delegates and visitors participating in the convention

the two branches numbered approximately 350. Torrington was selected as convention city for 1933. The officers of the men's branch are: Theodore Uttenweiler, Hartford, President; Rudolph Gattling, New Britain, and Jos. Froehner, Torrington, Vice-Presidents; Alois Schwartz, Wabury, Secretary, and Chas. Wollschlaeger, Meriden, Treasurer. Rev. N. F. X Schneider, Meriden, again consented to serve as Spiritual Director.

Resolutions of State Branch Conventions

There are incorporated in the resolution on Pope Pius XI and Social Reconstruction, adopted by this year's convention of St. Joseph's State League of Indiana, a number of suggestions offered by members of the committee, brought into agreement with certain fundamental considerations:

Profoundly we declare our homage to His Holiness Pope Pius XI, one of the greatest of many great pontiffs, a leader of thought to whose voice non-Catholics harken as well as Catholics the world over. At the same time we acknowledge our indebtedness to him for the guidance he imparts in the grievous moral, social and economic trials and problems sorely distressing mankind.

A year ago His Holiness gave to the world the momentous encyclical "Quadragesimo anno", in which the way leading back to a Christian social order is shown; and now, like the dark clouds of distress still hang over the world, again, in the encyclical "Caritate Christi compulsi", addresses to the world words of admonition and guidance, imbued with Christian wisdom and animated by the charity of Christ.

But we would be rendering him only lip service were we to do nothing to bring to fruit the lessons the Holy Father teaches. We must make his instructions our own and, furthermore, common property in the United States.

a) Reform of Society and Morals

We must realize, and cause others to realize, that what is required is a reconstruction of society and morals. In particular we emphasize that the Holy Father condemns not only Socialism—and Bolshevism, which is a form of Socialism—but also that system of unrestricted competition which finds its expression in selfish, anti-social Capitalism, and which is hungry for profit and without concern for morals and the welfare of the people.

This two-fold condemnation Pope Pius follows, and we must follow, with the demand for the reintroduction of Social Justice and Social Charity as motive principles in economic and social life.

b) Social Justice

The reintroduction of these Christian principles in the life of the people cannot but be of lasting benefit to mankind. In truth, they must be put into force unless we are willing to face revolution. Justice to the small business man and professional man, to the farmer and worker, to the weak and the poor must be reinstated. Justice, however, applies also to protection of rightful ownership. Exploitation, greed, speculation, and many other sources and means making for the very conditions under which the country and the world are suffering, must be abolished or at least neutralized as far as may be. The State must fully exercise its proper powers but must refrain from reaching beyond its proper sphere. Public officials must be recalled to a recognition of their duties as public servants. Wages, prices, taxes must be made to conform to justice and not to the wishes of those who have power to arbitrarily dictate them.

c) Social Charity

Social Justice must be supplemented by Social Charity in all difficulties. In view of the distressful condition of unemployment and its consequences we desire to point out in particular that Justice, seconded by Charity, demands that the Government—Federal, State, County and City—men of science and business, and workers likewise, along with students of economics and sociology, co-operate in planning

and working for reemployment, for relief, and for protection, as far as possible, against future large-scale unemployment. Charity demands further that individuals and the public generally sustain by contributions of means and services the poor in their distress and lighten their burdens. Charity demands in particular also that the health of children of the unemployed and other poor be safeguarded, if need be by school lunches, in which undertaking our members should co-operate. It demands also that efforts at relief continue until distress is actually overcome.

In respect to relief efforts we urge co-operation above all with undertakings of our Bishops, pastors and Catholic organizations, though not refusing assistance to public and private movements conscientiously and efficiently conducted.

This declaration is followed by one dealing more specifically with the condition of agriculture, declaring:

The Holy Father is seriously concerned also with the condition of the agricultural class. And while we refer to the farmer in another paragraph, we urge at this point four considerations concerning his condition: 1. correction of the spread between the value of the dollar the farmer receives and the dollar he pays out; 2. the injustices the present tariff wreaks upon the farmer; 3. the unfair manipulation of the credit required by the farmer; and 4. the advantages true co-operation offers him. Further we urgently advise the farmer to study his own needs and problems seriously, alone and in association with other farmers, and to determine his own policies and politics and avoid following false leaders.

* * *

The resolutions ratified by the annual convention of the Cath. Union of Illinois have for their titles: Our Holy Father; Education; Press; Charity; Central Bureau; Radio; Labor. It is noteworthy that recent encyclicals of His Holiness Pius XI are drawn upon in several of the declarations. The resolution on Charity follows:

The dread economic depression prevailing in our country has brought us face to face with the most serious problems observed in our nation's history. We have millions of unemployed and experience a loss of income and markets never known before. The effects of the situation are felt by all, the farmer, the worker, the merchant and the professional man. In his Encyclical Letter of May 3, 1932, the Holy Father expresses the desire that all men "alleviate in some measure the terrible consequences of the economic crisis under which the human race is now struggling." Especially appealing to those of the Fold to offer up prayer and penance in supplication of mercy and to give alms. We must aid the St. Vincent de Paul Society, our parish and diocesan charities, our hospitals and other institutions, as well as home and foreign missions. Every mite we can give is needed now as it never was before.

* * *

The convention of the Connecticut Branch, held June 4 to 6 at Hartford, approved resolutions on Devotion to Pope Pius XI, the Christian Family, Unemployment, and Credit Unions. The declaration on Unemployment reads:

The continuance of widespread unemployment in our country is sapping the energy, undermining the efficiency, and ruining the morals of untold thousands of our fellow-citizens who lack the opportunity to work.

Greed of leaders of industry and finance, wealth concentrated in the hands of a few institutions and men, ever increasing use of labor-saving devices replacing man-power, and the failure to apply fundamental principles of justice to economic life are among the chief factors responsible for present deplorable conditions.

We urge application of the principles enunciated in the Encyclical Letter of Pope Pius XI on Reconstruction of

the Social Order as a remedy for the social and economic unrest now obtaining, and we remind Christians of their evident duty to pray and work for a return of better conditions. Let us apply our intelligence, our moral and physical energy, through interest, influence and vote, to efforts to establish an industrial democracy founded on Christian principles; to promote not chaos, but the Kingdom of Christ on earth.

* * *

A remarkable resolution on "Social Reconstruction" adopted by the convention of the Oregon Branch, held at Mt. Angel, June 12, endeavors to offer suggestions for the correction of present conditions, declaring the contribution of the gathering must "necessarily be based on the sound principles of Christian justice and equality." The resolution demands the Government recognize its dependence on the immutable laws of God, and appeals for the adoption of "such laws as will be in harmony with the divine law", and will help to "return to the masses that certain degree of prosperity which is indispensable to their fulfilling their purpose in life as intended by the Creator." The proposals read:

1. That the laborer be relieved from the oppressing fear caused by his present condition of unemployment, with no prospects for the future, we propose that the Government prescribe a five-day week and six-hour day at an hourly wage rate on the 1929 level. This would distribute labor among the greatest number of unemployed, who would, in a measure, be relieved of uncertainty as to their future and, therefore, would not hoard, but spend according to their needs.

2. We are opposed to any further inflated credits to be advanced by the Government to banks, industry or agriculture because that would only mean greater liabilities for the future. We would advocate the plan outlined in the bill introduced in Congress by U. S. Senator Linn T. Frazier, which, if adopted, would aid the farmer and relieve him of the constant fear of foreclosed mortgages.

3. We know this is the machine age, and realize that power and machine production will stay with us as real progress; however, until now, mass-production has only profited the producer and not the workers. In many American industries the per capita production conducted with the aid of the machine and power has increased many hundred percent. The worker's producing power since 1900 has increased 65 to 66 percent, but his real wage, that is the buying power of his wage, has increased only 25 to 26 percent. The increased profit therefore has accrued only to the benefit of the producer. We propose that adjustment be made so that the worker may receive wages having a sound relation to the wealth being created. This would eliminate the excessive profits of the employer gained at the expense of the employed, and would bring money into circulation by increasing the consuming power of the wage earners.

4. In all measures of relief from the Government we desire direct dealings with the Government on the plan of the Post Office system and not on the basis of the Federal Reserve Bank system. This would also eliminate the enormous gains made by private bankers under the patronage of the Government and at the expense of the borrower. Whatever profits would accrue in the form of interests, should, we demand, accrue to the Government and help toward lowering taxes levied in support of Government.

In conclusion we submit our close adherence to the declaration of the Holy Father, who advised the world in his recent Encyclical that unless we return to God and make His laws the norm of our actions both in private life and in industry, commerce, finance and labor, we shall struggle in vain to lift humanity above the level of greed, selfish interests and dishonesty.

The convention also adopted a resolution voic-

ing greetings to the Holy Father and another to the Catholic Youth Movement.

Plan to Offer Invitation to C. V.

The Allegheny County Section of the C. V. Pennsylvania is seriously considering extending invitation to the C. C. V. of A. to hold its convention in Pittsburgh in 1933.

At a meeting recently held at Carrick, President Fr. Stifter, Assistant Secretary of the C. V., reported favorably on efforts undertaken preparatory to inviting both the C. V. and the Pennsylvania Branch to meet in their city. Stating several committees had been appointed to outline plans.

The last C. V. convention held in Pittsburgh was that of 1914.

Alert to Legislative Matters

The New Jersey Branch of the C. V. always exerts a salutary influence on the Legislature of its State. A report recently issued by the organization explains the status, for the time being, of bills on birth control, education, maternity aid, introduced during the recent session of the New Jersey Legislature. It notes with satisfaction that the Act intended to restrict the power of courts regarding the issuing of injunctions in case of labor disputes had been enacted into law, "after three years of hard work".

While the Branch aided the passage of the Old Age Pension act, it fought the bill granting an increase of the interest rate from 1½ to 2½ percent monthly on small loans. This organization has long ago learned that protests against objectionable legislation should constitute but a minor part of its legislative program. To inaugurate legislation of a constructive nature is really more worthy of Catholic Action.

Records of Benefits and Good Works

The oft-repeated suggestion, societies affiliated with the C. V. should be held to compile and submit an annual report of the total amount of death and sickness benefits paid, and likewise of donations to church and charity, was acted upon by the recent Semi-Annual Meeting of Delegates of the New Jersey State Branch, held at Union City. Its minutes declare in this regard:

"Regularly voted that societies submit to the State Convention a record of their disbursements for sick and death benefits and special charities, intended for publication in the annual report of the State Branch. However, what is requested is not a report of the financial standing of the society, but merely a record of the good it is accomplishing by granting aid to its own members, to the needy, to religious and charitable endeavors of every kind. The State Branch desires to make use of this information with the intention of demonstrating to those not familiar with our societies how much good, that escapes attention, our organization accomplishes."

The C. V. formerly demanded member societies prepare and submit such records. If State Branches resume this practice they will be following a proved precedent and likewise serving their own purposes. For the good our societies accomplish once regularly recorded and made known, will

an excellent plea for the co-operation of many now different to their endeavors.

Honoring St. Boniface

Desiring to profess publicly their gratitude for the gift of Holy Faith to him who was the Apostle of our forefathers, Branch organizations of the C. V. in a number of centers this year again arranged celebrations in honor of St. Boniface. During June such observances were held in Philadelphia and Millvale, Pa., Morristown, N. J., Baltimore and St. Paul.

In Philadelphia the celebration offered occasion for the Rev. P. Athanasius Pape, O. S. A., to extol the charity of St. Boniface, the sermon, delivered in St. Aloysius Church, being followed by a hymn in honor of the Saint and a solemn benediction of the Most Blessed Sacrament. The Volksverein and the C. W. U. sponsored the demonstration.

The life of sacrifice led by St. Boniface and the leadership he exerted were the theme of the sermon preached by the Rev. Anthony, C. S. Sp., at the celebration conducted in Millvale under the auspices of the men and women of the Allegheny County Federations of our organization. A parade (some 700 were in line), attendance at solemn high mass, the sermon, a banquet (at which 200 men and women were present) were events of the program. Addresses by several priests, among them V. Rev. Chas. Moosmann, and lay officers, including Mr. John Eibeck, Pres. C. V. of Pennsylvania, Mr. F. J. Stifter, Pres. Allegheny County Federation, and Mrs. G. Bronder, Pres. Women's Branch, served to underscore the purpose of the occasion and the aims of the organization.

A parade, attendance at solemn high mass in St. James Church, and a business meeting of the men's and women's organizations marked the celebration held in Baltimore under the auspices of our Maryland Branch. The sermon, delivered by Rev. J. E. Feldmann, C. S. R., dealt with the significance of the feast and the endeavors of the C. V. of men and women.

The Hudson County, N. J., federations of the men's and women's societies gave a unique character to the celebration by arranging a pilgrimage to the little mission chapel Notre Dame in Cedar Knolls near Morristown. Attendance at mass, during which Rev. P. Norbert, O. S. B., preached on the significance of the feast and urged obedience to the instructions of the Holy Father, a dinner (with addresses by Rev. Norbert, Mr. Joseph Roettinger, President of the County federation, Mrs. Helen Kellenberger, President of the Women's Union, and Mr. L. M. Seiz, President of the State Branch), and participation in the blessing of a newly erected grotto, dedicated to the Nativity of Our Lord, were high points of the observance of the feast.

The sermon on St. Boniface, his labors, and his significance for Catholics of German extraction all over the world, delivered by the Archbishop of St. Paul, the Most Rev. J. G. Murray, was the most impressive of several outstanding features of the celebration conducted in the Cathedral of that city under the auspices of the St. Paul City League and the societies of Minneapolis, and the surrounding country. This was the fifth annual observance, the first under the regime of the present Archbishop, who greeted the immense gathering in the cathedral in German and continued his discourse in the English language. Societies of men and women from more than ten communities were represented in the parade that preceded the church services; children attending the schools of the six St. Paul parishes in which the C. V. has affiliation and those of the St. Joseph orphanage, chaperoned by Sisters and lay women, constituted a striking section of the parade, which was also noteworthy for the participation of young men and young women.

The District League No. II of the C. V. of Wisconsin honored the Saint at a regular meeting and Catholic Day, held June 5 at Whitelaw. Mr. Sylvester Gottsacker spoke on

the Life and Labors of the Apostle of the Germans, Mr. Jos. M. Sevenich on Catholic Action According to the Example of St. Boniface.

District Leagues Evidence Courageous Attitude

Conditions have caused widespread helplessness and loss of courage and initiative. People must economize, and consequently many hesitate to undertake even short trips from home, no matter what the purpose, and in instances even refrain from spending street car fare. Moreover, many have fallen into an attitude of expectant waiting for something to happen, whatever it may be, that will alter the complexion of affairs.

Happily, a good number of the District Leagues organized in the C. V. refuse to adopt this frame of mind. In fact, they courageously continue their wonted educational and other endeavors, and in doing so strive to meet the issues of the times intelligently and with Christian fortitude and optimism. It is worthy of note that on the whole the subjects treated in addresses are pertinent to the stress of conditions.

Space considerations permit only a brief reference to the following loyal and alert groups who met recently:

The St. Paul City Federation; the Carver County, Minn., District League (meeting at Winsted); several Wisconsin Leagues, notably League No. II, in the Sheboygan District (gathered at Whitelaw); the Dane Co., District (meeting at Madison); the Chicago federation, and that of Clinton County, Ill. (latter held spring meeting at Carlyle); the St. Louis League; Texas District Leagues (which conducted impressive meetings at Schulenburg, La Coste, and Harper); the Philadelphia Volksverein, the Lehigh Valley, Pa., group and the Allegheny County federation (the latter met at Carrick); the New York City and the Brooklyn local Branches, and the Hudson Co., N. J., League.

Doubtless other City and District organizations, whose undertakings have not come to our notice, have also maintained their accustomed standards as to frequency and character of their gatherings. Those mentioned give proof of being animated by that Catholic energy and optimism which Cardinal Faulhaber designates as characteristics of Catholic Action.

Quincy District League to Be Revived

Affiliation of six societies in Quincy with the Cath. Union of Illinois was reported at the recent convention held in that city. While some had enrolled at an earlier date, as noted in these columns, the convention formally voted their adoption. Moreover, revival of the one-time District League in Quincy is in progress.

This step having been agreed upon early in June, the Rev. Anthony Stengel, pastor of St. John's parish, was requested to serve as Spiritual Director, selection of officers being postponed until a more favorable opportunity presented itself.

A Further Settlement Benefaction

Realizing that the income of St. Elizabeth Settlement and Day Nursery has been lessened while greater demands on its services are being made, Archbishop John J. Glennon of St. Louis during

June assigned to our institution another gift of \$500, from the Emergency Charity Fund.

The Day Nursery had an enrollment of 129 families with 212 children on June 30, of whom 117, or almost one child per family, were granted free care.

Our Loyal Legion

Ever since 1918 St. Aloysius Society of Dubuque, Iowa, has subscribed for ten copies of our journal annually. Even the present depression has not caused it to deviate from this custom.

* * *

The copies of our journal addressed to the Public Libraries of Sheboygan and Manitowoc, in Wisconsin, are paid for by District No. 2 of the C. V. of that state. Renewals were recently received from Mr. Joseph Kachelmeier, Secretary.

* * *

Our Mission aid endeavors are remembered as often as possible by the Hudson County Federation, New Jersey Branch of the C. V. A recent meeting of the organization instructed the Treasurer, Mr. Emmanuel Drescher, to forward \$31 to the Bureau as intended for the Mission fund. To this sum a member, Mr. Frank Hoefliger, of Jersey City, added \$13 for a specific purpose.

* * *

A number of years ago the Clinton County (Ill.) District League decided to devote a collection, to be taken up at each meeting, to the Diocese of Poona, in India, one of the most needy Mission Districts of that vast empire. Despite the distressed condition all farming communities are experiencing, the collection taken up at the spring meeting of the organization netted \$20.20.

Miscellany

The Central Verein Library is listed among the Special Libraries established in Missouri in the 25th Annual Report of the Missouri Library Commission, dated 1932, submitted to Governor Caulfield.

The report credits our library with a total of 23,270 volumes, the accessions for the year 1931 being given as 1,766.

Among the subscriptions for our monthly recently received was one for a parochial school in the state of Illinois, and another for a woman. Both were paid for by one of our most consistent benefactors, a priest, who has for a number of years past added to our subscription list the names of individuals he wished to interest in the problems discussed in our journal.

Meeting at Harper, June 26th, the Western District League of the Texas State Branch adopted a resolution advising all member societies to arrange with their pastors for an hour of adoration, according to the intention of Pius XI as expressed in his latest Encyclical.

The decision was the result of a suggestion offered by Rev. A. Gitter, in charge of the parish at Harper,—a Wisconsin priest on leave from the diocese of Green Bay, who, we are informed, was deeply impressed by the meeting.

The societies composing the Cath. Union of Illinois have been requested by the officers of the State Branch to use their influence to prevent further curtailment of the radio privileges of Radio Station WLWL, erected and operated by the Paulist Fathers.

The time allowed this station, built at a cost of \$100,000 had previously been shortened, and the officers note further curtailment, contemplated by the Department of State, regardless of a guarantee given the Fathers by the Radio Commission prior to the erection of the station.

In electing Mr. John Eibeck, of Bellevue, Pa. as Supreme President of the Catholic Knights of St. George, the Biennial Convention of this fraternal order, held at Wheeling, W. Va., late in May, has honored a man enjoying high esteem in the C. C. V. of America and in his State Branch for his services and unfaltering loyalty to our endeavors.

Having served the Pennsylvania State Branch as President for several terms, Mr. Eibeck refused election some eight years ago, but was nevertheless recalled to office in 1926. His bi-monthly letters to the officers and members of the organization, occasionally referred to in these columns, are but one evidence of efforts exerted by him for the Pennsylvania Branch.

The voluntary retirement from office of Mr. Joseph H. Reiman, of Pittsburgh, for 28 years Supreme President of the Catholic Knights of St. George, at the recent Biennial Convention of this fraternal order, removes from an influential position a man who, while devoting his best energies untiringly to the duties of his office, at the same time interested himself in the wider aspects of the Catholic movement in our country. Ever a steadfast advocate of co-operation in the C. V., Mr. Reiman was at one time active in the Jünglings-Bund and later Vice-President of our federation. He was also active in the American Federation of Catholic Societies.

The extensive affiliation of branches of the K. of St. G. in our organization, obtaining for many years especially in Pennsylvania, was in large measure due to Mr. Reiman's influence. His own order grew under his administration from 51 branches with 5,831 members, to 358 branches with over 25,000 members.

Recent Mention of the C. V. and C. B.

One of the resolutions adopted by the Quincy convention of the Cath. Union of Illinois, entitled "Central Bureau", declares:

We congratulate the Committee on Catholic Action of the Central Verein, and especially the Director of the Central Bureau and the Associate Director, on the twenty-fifth anniversary of the publication of *Central Blatt and Social Justice*. This journal enjoys a high standing in the literature of our country dealing with apologetics, history and social and economic problems. The men in charge have certainly performed valuable services for the cause of a Christian social order,—services that merit our appreciation.

The societies that have not paid their full quota to the Central Bureau Endowment Fund should do so. And all should co-operate in the apostolate of Catholic Action promoted by the Bureau. There are many ways of doing so we may aid its efforts by contributing to its support and by distributing its publications, and leaflets and brochures dealing with timely topics.

Central-Blatt and Social Justice

Öffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; Willibald
ner, New Ulm, Minn., Präs. d. C. V.; Rt. Rev. Msgr.
Joseph Och, Columbus, O.; V. Rev. A. J. Muench, St.
Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Chas.
Sz, Butler, N. J.; Rev. Wm. J. Engelen, S. J., Kansas
City, Mo.; H. B. Dielmann, San Antonio, Tex.; Nicholas
etz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evans-
ville, Ind.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.
Anfragen, Briefe, Geldsendungen usw., bestimmt für
den Central-Stelle oder das Central-Blatt, sind zu rich-
ten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die schweizer Landsgemeinden.

Ein Beitrag zur Geschichte der Volks-
vertretungen.

In der Schweiz, der "ältesten Republik", gibt es
noch manche Dinge, die stark ans Mittelalter erin-
nern, die unser modernes Staats- und Gesellschafts-
leben mit der guten alten Zeit in Verbindung halten.
Es ist einmal der alte Adel, der in der Eidgenos-
enschaft besonders in hohen Militärstellen und im
Gesandtschaftsdienst und in einigen Kantonen, vor-
nehmlich den katholischen Kantonen Freiburg, Wallis,
Schwyz und Luzern, zeitweise auch in der Regier-
ung und in den Gerichten noch immer grossen Ein-
fluss ausübt. Sodann die alten Trachten! Leider
sieht man diese fast nur mehr in einigen Berg-
kantonen des Walliser-, Unterwaldner-, Appenzeller-
und Freiburgerlandes. In der prosaischen, mehr
demokratisierten Ost- und Nordschweiz macht man
sonst krampfhaftige Anstrengungen (Heimath-
nutzverein, Verein junger Bündnerinnen, Tracht-
fest etc.), die alten Trachten wieder in Schwung
zu bringen. Aber o weh! Wo es einige Tapfere
am Kirchgang an Sonn- und Festtagen wagen,
nimmt man sie wie Geschöpfe aus einer anderen
Welt, fast wie Maskeraden an, und dann ver-
schrecken sich die jungen Dinger mit ihren Trachten
an der Geniertheit und Schüchternheit. Da stehts mit
den Trachten im benachbarten Vorarlberg, Tirol,
Steiermark und dem bayrischen Allgäu bedeutend
schöner.

Eine recht merkwürdige und sehr poetische In-
stitution hat sich aus dem Mittelalter in den Schwei-
zerischen Landsgemeinden erhalten, freilich nur
mehr in Ob- und Nidwalden, Appenzell-Ausser-
Rhoden und Appenzell-Inner-Rhoden, und Glarus,
denn auch noch in einigen Thalschaften des grossen
Bergkantons Graubünden. In einem alten Buch
finden wir folgende Definition in altem Schweizer-
deutsch:

Landsgemeinden werden genannt die allge-
meine alljährlich gewöhnlich und auch ausserordentlich bey
erfallenden wichtigen Standes- und Landesgeschäften
abhaltende Zusammenkünfte in den Ländern und Orten Uri,
Schwyz, Unterwalden, Zug, Glarus und Appenzell, auf
welche alle Landleute, welche in diesen Orten Uri und
Unterwalden das vierzehnte Jahr ihres Alters erfüllet, an
in anderen Orten aber die sechszeihen Jahr alt sind, zu
Abhandlung solcher Geschäften, Abordnung der Gesandten,

Erwehlung der Beamten zusammen kommen, auch in
ihrem Seiten-Gewehr so erscheinen müssen, dass in etlichen
Orten, wann einer in dem Land wohnet, und ohne erhebliche
Ursachen einige Jahr ausbleiben thäte, des Land-Rechts
verlustig wurde. . ."

Die schweizerische Landsgemeinde geht in ihrem
Ursprung auf das Landesding der alten Deutschen
zurück. Das alte Gauding lebte über die fränkische
Zeit hinaus weiter im Gerichtsding, und da, wo
das Land Gemeineigenthum von Genossenverbän-
den blieb, z. B. bei den Alemannen der Alpenthäler,
in ihrer Marchgemeinde.

Die Landsgemeinde-Verfassung bestand in den
Urkantonen schon seit 1309 — die Ertheilung oder
Bestätigung der Reichsunmittelbarkeit erfolgt hier
durch Heinrich VIII. — in Glarus seit 1387, in Zug
seit 1389 (bis 1848, als sie unterging), in Appen-
zell seit 1403. Die Landsgemeinde ist in diesen
Ständen älter als der Staat selbst. (Vgl. Histor.-
biograph. Lexikon der Schweiz Bd. 4, S. 496 ff.)
In Schwyz tagte die erste gesetzgebende Landsgemeinde
anno 1294. Ob- und Nidwalden besaßen bis zu ihrer Trennung
Mitte des 14. Jahrhunderts eine gemeinsame Landsgemeinde
zu Wisserlen. Eine Art Landsgemeinde-Verfassung hatte
auch die originelle aller kleinste "Republik" Gersau, heute
ein bekannter Kurort am Vierwaldstättersee (zwischen
Weggis und Brunnen). Ferner die Thäler
Urseren, Leventina, March, Küssnacht am Rigi,
Maria-Einsiedeln; Werdenberg, Gaster, Uznach,
Sargans (diese vier Orte im Ct. St. Gallen), dann
die italienisch-schweizerischen Tessiner-Vogteien:
Bellinzona, Riviera, Bleniothal, Val Lavizzara, ferner
im Berner Oberlande die Landschaften Oberhasle,
Oberimmental und Saanen; Toggenburg von
1530 bis 1538. Eine den Landsgemeinden ähnliche
Rechtsstellung errang auch Engelberg, mit der be-
kannten uralten Benediktinerabtei. (Tochterkloster
in Oregon.) Die Trennung Appenzells in zwei
Halbkantone, das katholische Appenzell J. Rh. und
das protestantische Appenzell A. Rh. schuf dort
zwei gesonderte Landsgemeinden. (Die grössere
ist in letzterem Kantone, in Trogen.) Glarus führte
anno 1623 protestantische und katholische Sonder-
Landsgemeinden ein und besass daneben noch die
allgemeine, also 3 Landsgemeinden. Mitte des 18.
Jahrhunderts zählte die Schweiz 9 souveräne Demo-
kratien und 17 abhängige Landschaften mit Landes-
gemeinde-Verfassung.

In Graubünden entstanden die Landsgemeinden
der Gerichte und "Hochgerichte", die bis in unsere
Zeit hineindauern.

Während der sog. Helvetik (zur Zeit der fran-
zösischen Revolution) wurden die Landsgemeinde-
Demokratien für einige Zeit unterdrückt, unter
schärfstem Widerstand des konservativgesinnten
Bergvolkes. Napoleon stellte sie in seiner sog. Me-
diations-Verfassung wieder her (mit Ausnahme
von Gersau). 1836 wurden die konfessionellen
Sondertagungen in Glarus abgeschafft, im frei-
maurerischen Revolutionsjahr 1848 lösten sich auch
die Landsgemeinden von Schwyz und Zug auf, end-
lich folgte noch die Aufhebung im Ländchen Wil-
helm Tells, sodass heute nur Ob- und Nidwalden,

Glarus und Appenzell ihrer alten glorreichen Tradition treugeblieben sind; in Obwalden ist aber auch schon ein Klüngel eher liberalgesinnter Herren am Werk, der Landsgemeinde das Grab zu schaufeln.

* * *

Die Einberufung der Landsgemeinde erfolgt in Unterwalden auf Beschluss des Landrathes durch die Standeskanzlei, in den anderen Kantonen durch den Landammann (Haupt der Regierung) und

tag im April; in den Jahren mit gerader Zahl Trogen, in denen mit ungerader Zahl zu Hundw. In Appenzell J. Rh. am gleichen Termin auf dem alten Landsgemeindeplatz im Hauptort Appenzel bei schlechtem Wetter in der Pfarrkirche.

Die Vereinigung der Männer und stimmfähigen Jünglinge eines ganzen Volkes zu einer grossen Gemeinde unter freiem Himmel, im Angesicht der schneebedeckten Heimathberge, gibt der Landsg



(Photo. Underwood and Underwood)

Die Landsgemeinde Glarus.
Beispiel eines schweizer Volks-Parlaments aus jüngster Zeit.

Landschreiber (kanton. Staatssekretär) im Namen des Regierungsrathes.

Das Recht der Einberufung der ausserordentlichen Landsgemeinde steht in erster Linie dem Rathe, in Unterwalden und Appenzell J. Rh. ihm allein zu. In Glarus und Appenzell A. Rh. muss die ausserordentliche Versammlung auch auf das Begehren einer bestimmten Anzahl Stimmberechtigter einberufen werden. In letzterem Kanton ist der Rath jedoch nicht ohne weiteres verpflichtet, solchem Begehren zu entsprechen. Wenn er es nicht thun will, muss er aber sofort eine Gemeindeabstimmung über das Begehren veranstalten und es findet die Einberufung statt, wenn sich wenigstens 10 Gemeinde-Versammlungen dafür aussprechen.

In Obwalden wird die Landsgemeinde am letzten Sonntag im April abgehalten; wenn dies der Oster-sonntag ist, am Ostermontag. Ort ist die Anhöhe Landenberg oberhalb Sarnen oder in der Pfarrkirche von Sarnen (bei schlechtem Wetter). In Nidwalden gleichfalls am letzten Sonntag im April zu Wyl. In Glarus im Mai zu Glarus, im "Zaun", einem alten, rings von Häusern umschlossenen Stadtplatz. In Appenzell A. Rh. am letzten Sonn-

meinde weit mehr noch als die Zahl und der Umfang der Volksrechte einen poetischen Charakter einen eigenartigen Zauber.

Die Wahlbefugnisse der Landsgemeinden sind kurz folgende: In Nidwalden ernennt die Landsgemeinde neben den beiden Vorsitzenden der Regierung, dem Landammann und Landesstatthalter, auch den Vorsteher des Finanzwesens, den Landes-Säckelmeister.

In Appenzell J. Rh. wählt sie sogar die Chef-sämtlicher Departements, also Landammann, Statthalter, Säckelmeister, ferner den Landeshauptmann (Vorsteher des Landwirthschaftswesens), den Bauherrn, den Landesfähnrich (Polizeivorstand), den Zeugherrn und den Armeutsäckelmeister.

In Obwalden, Glarus und Appenzell A. Rh. vor allem das Haupt der Regierung.

In den Landsgemeinde-Thalschaften Graubündens bestellen sie die Kreisbehörden und die Mitglieder in den Grossen Rath (Abgeordneten der kantonalen Parlaments in der Hauptstadt Chur, die rhätoromanisch heissen sie "deputaus"). In den oben genannten kleinen Landsgemeindekantonen nimmt die Landsgemeinde auch theil an der Wahl der Herren Nationalräthe und Ständeräthe, also de

geordneten in die schweizerische Bundesver-
einigung.

(Schluss folgt.)

DR. JOHANN FURGER,
Kalksburg, bei Wien.

Aus Central-Verein und Cen- tral-Stelle.

Alle Zweige des Staatenglückes verdorren, wenn ihre
Wurzel kränktelt. Und ihre Wurzel heisst Gerechtig-
keit—ihre Hüterin Religion.

Joh. Michael Sailer.

Sprache der zur fünften General-Versammlung
des katholischen Central-Vereins in St. Louis

*versammelten Delegaten an sämtliche
katholischen Unterstützungs-Vereine und die
katholische Bevölkerung im allgemeinen.*

Nachfolgender Aufruf, das Ergebnis der Verhandlungen
der fünften, im Jahre 1860 in der heurigen Feststadt
abgehaltenen Generalversammlung unsres Verbandes, ist in
einfacher Hinsicht bemerkenswerth. Man lernt daraus
nicht nur die Gesinnung der Gründer des C. V. kennen,
sondern auch die Umstände, die sie bewogen, das sicherlich
nicht leichte Werk zu unternehmen, einen Bund deutscher
katholischer Vereine, verstreut in einem so weitaus-
gedehnten Gebiete, wie unser Land es ist, zu gründen. Diese
Umgebung verräth zudem, wie nothwendig sowohl die
Unterstützungsvereine als auch unser Verband waren. So
schon der unscheinbare, vom Zahn der Zeit bereits mit-
gegriffene Einblattdruck, dessen Inhalt wir hiermit
öffentlich, zu einem ehrenvollen Erinnerungsblatt, das
die Gesinnung und die Thaten unserer Pioniere der Nach-
welt überliefern hilft.

* * *

Katholiken! Brüder!

Im Begriffe stehend, uns nach einer dreitägigen
Generalversammlung, in welcher nach bestem Wissen und
Verständnis die Angelegenheiten des Centralvereins,
über welche uns für dieses Amt mit seinem Vertrauen
übertragen, berathen und verhandelt wurden, zu
eröffnen, fühlen wir uns gedrungen, einige wenige
Worte vorerst an Euch zu richten.

Es sollen nur wenige Worte sein, und diese sich
ausschliesslich auf den Centralverein und seine
Stimmung und Stellung im katholischen kirch-
lichen Leben überhaupt und im katholischen
Lebensleben im besondern beziehen.

Eine lange Reihe von Jahren hindurch bestehen
gegenseitige Unterstützungsvereine in allen Theilen
dieses grossen Landes. Mochten wohl auch die
Beweggründe zur Bildung solcher Vereine nicht
immer eine und dieselben gewesen sein—mag man
sich aber dort vielleicht einen solchen Verein
gegründet haben, um überhaupt einem Vereine
anzugehören, und anderswo ausschliesslich deshalb,
um in einer solidarischen Verbindung in Tagen von
Arbeitslosigkeit und Verdienstlosigkeit eine Schutzwehr
gegen Mangel und Noth zu haben—so ist doch
überall anzunehmen, dass im Grossen und Ganzen
die Beweggründe hiezu tiefer wurzelten, und die
Ursache für das Bestehen unserer katho-

lischen gegenseitigen Unterstützungsvereine eine
solidere, eine achtungsgebietendere war.

Wir alle sind aus dem heimathlichen Boden auf
fremdes Erdreich versetzt—gleichsam wie Israel
von Sion nach den Wasserbächen Babylons. Wie
viele von uns waren es wohl, die nicht auch beim
Eintreffen in der Fremde ihre Harfen an die
Trauerweiden hingen? Gab es wohl auch für
manchen hier besseres und leichter verdientes Brod,
als es ihm seine arme Heimath zu bieten vermochte,
so war das Brod doch immer in der Fremde
gegessen und in einem Zustande fortwährender
Unsicherheit. In der Heimath hatten wir alle eine
Welt um uns, die uns kannte und die wir kannten,
in die wir sozusagen mit tausend Fasern einge-
wachsen waren.—Bande des Blutes, der gesell-
schaftlichen und gemeindlichen An- und Zusam-
mengehörigkeit hielten uns da, ob der eine arm,
der andere bemittelt und der dritte reich war, durch
das Leben hindurch umschlungen, und jene
Unsicherheit, die man in der Fremde und in der
Vereinzelung fühlt, beschlich nicht das arme
Menschenherz.

Hier war es anders, besonders für die, welche
vor einer Reihe von Jahren nach diesem Lande
kamen. Sogar ein kirchliches Gemeindeleben,
dessen wir uns heute schon in einem bedeutenden
Grade zu erfreuen haben, war noch nicht errungen,
von einer sozialen An- und Zusammengehörigkeit,
die durch jahrelanges Zusammenleben und durch
Anknüpfung von Familienbanden heranwächst,
waren kaum die ersten schwachen Spuren zu
entdecken, und diese nur erst noch für den
Kundigern.

In Tagen solcher Verlassenheit, die im inneren
Herzensgrunde wurzelt, und dann ihren tiefen
Schatten auf die Aussenwelt wirft und die Dinge
da noch trüber erscheinen lässt als sie in Wirk-
lichkeit sind, macht sich das Bedürfnis nach
Zusammengehörigkeit und solidarischem Zusam-
menstehen in Leid und Noth geltend, und in
unseren gegenseitigen Unterstützungsvereinen fand
es, so weit dies geschehen konnte, seine Befriedi-
gung. Dies die Entstehung der Unterstützungs-
vereine im allgemeinen.

Der Gründung unserer katholischen Unterstüt-
zungsvereine lag noch ein anderes, ein höheres Motiv
zu Grunde. Allerwärts durchs Land bestehen
geheime Unterstützungsgesellschaften und Vereine,
die man nicht alle nennen und nicht alle zählen
kann. Das Gefühl der Vereinsamung und das
Bedürfnis der Zusammengehörigkeit führte Tau-
sende und aber Tausende, die vielleicht sonst nie
im Traume daran gedacht haben würden, in die
Logen der geheimen Verbrüderungen. Da traten,
und das zunächst in den grösseren Städten, wo
auf der einen Seite das Bedürfnis eines solida-
rischen Zusammenstehens und auf der andern die
Gefahr, in das Netzwerk geheimer Verbrüderungen
verstrickt zu werden, am grössten war, edelherzige,
glaubenstreue Männer zusammen und gründeten
katholische Unterstützungsvereine. Ihre Zahl hat

sich von Jahr zu Jahr gemehrt und dadurch ist uns der Beweis geliefert, dass die Ursache sich bis zum heutigen Tage gleich geblieben ist.

Aber auch die einzelnen Vereine fühlten mit der Zeit das Bedürfnis nach gegenseitigem Aneinanderschliessen. Was die einzelnen Glieder in den Verband der Lokalvereine führte, das führte die einzelnen Lokalvereine in den Verband unseres Centralvereins—in den Verband eines solidarischen Zusammenstehens. Die bis jetzt angeschlossenen Vereine anerkennen alle, dass der Plan ein durchaus richtiger war, und dass die daraus resultierenden Folgen segensreich sind.

Das ist denn auch der Grund, weshalb wir in gemeinschaftlicher Berathung dahier in St. Louis versammelten Delegaten der dem Centralvereine angeschlossenen Einzelvereine ein besonderes Wort an alle jene Vereine, welche sich bis jetzt unserm Centralvereine noch nicht angeschlossen haben, richten, mit der aus warmen Bruderherzen kommenden Bitte, sich sobald als thunlich zu ihrem besondern und zum allgemeinen Besten demselben anschliessen zu wollen. Wie die Glieder der Einzelvereine zu gegenseitigem Nutz und Schutz zusammenstehen, so stehen dann in Bälde sämmtliche Einzelvereine dieses Landes zu gegenseitigem Nutz und Schutz brüderlich verbunden da. Da geht das einem Einzelvereine der atlantischen Staaten angehörige langjährige Mitglied, wenn irgend welche Umstände und Verhältnisse in der äussern Lebenslage es erheischen, nicht als nun wieder Vereinsamter und der Früchte seiner langjährigen Einzahlungen in seine Vereinskasse Verlustiggewordener nach dem fernen Westen oder nach irgend einem andern Theile des Landes. Er verliert nicht die Früchte langjährigen Schweisses; denn er findet an dem neuen Orte, den er sich zu seiner neuen Heimath erkoren, eben wieder einen katholischen Verein vor, dem er mittelst des Anschlusses seines früheren Vereins fortan als vollgültiges und vollberechtigtes Mitglied angehört. Er steht nicht als ungekannter Fremdling auf der Gasse der neuen Heimath, denn er führt eine sichere Adresse mit sich, die ihn mit einer Gesellschaft von Männern in Verbindung setzt, welche mit ihm gleichen Glaubens, gleicher Hoffnung und gleicher Liebe sind.

Es ist nicht nöthig, dass wir uns umständlicher über diesen Gegenstand verbreiten. Diese wenigen allgemeinen Andeutungen geben jedermann genügenden Aufschluss über Bedeutung und Zweck unseres Centralvereins und über die vielfachen Vortheile, die für alle Glieder der Einzelvereine aus einem Anschlusse an unseren Centralverein resultieren.

Den Vorständen sowie jedem einzelnen Glieder der Einzelvereine stellen wir hiermit das in gegenwärtiger Adresse Niedergelegte zur gebührenden Beachtung anheim. Die Glieder der schon angeschlossenen Vereine mögen dadurch diese unsere solidarische Verbrüderung immer mehr würdigen und schätzen lernen, und den noch nicht angeschlossenen Vereinen mögen unsere Worte Anlass zu baldigem Anschlusse werden.

Gegeben in der St. Vincents-Halle zu St. Louis Mo., am 30. Mai im Jahre unseres Herrn 1860.

John Amend, Präsident

Johann Mauser, 1. Vize-Präsident

Friedrich Freiburg, 2. Vize-Präsident

Schotten, Record. Sekretär

H. Schoo, Corresp. Sekretär

Joseph Hoffmann, Schatzmeister

Die Organisation der Katholischen Aktion im Urchristenthum.

Ein Papst hat sie in ihren Grundlinien umrissen. Wer wollte es denn sonst thun? Papst Clemens VIII. der vom Jahre 92 — 101 die Kirche Gottes regiert hat in seinem denkwürdigen Brief an die Korinther dieser grossartigen Enzyklika gegen den Laizismus der antihierarchischen Partei in Korinth, die Organisation der Katholischen Aktion in folgenden klassischen Worten (Kapitel 37) klar umrissen:

“Lasset uns kämpfen, Männer, Brüder, mit all unserer Ausdauer unter Jesu Christi untadeligen Gesetzen. Schauen wollen wir auf die, die unter unseren Führern kämpfen, wie sie wohlgeordnet, geziemend und gehorsam die Befehle vollziehen! Nicht alle sind Tribune oder Oberste oder Hauptleute oder Abtheilungsführer, sondern jeder erfüllt auf seinem richtigen Posten die Anordnungen des Königs und des Führers. Die Grossen können nicht sein ohne die Kleinen und die Kleinen nicht ohne die Grossen. Überall gibt es eine Art Mischung and darin liegt der Vortheil. Nehmen wir unseren Körper! Der Kopf ist nichts ohne die Füße, ebenso die Füße nichts ohne den Kopf. Und die kleinsten Glieder unseres Leibes sind nothwendig und nützlich für den ganzen Körper. Aber alle halten zusammen und es bedarf eines einmüthigen Gehorsams zum Wohl des ganzen Körpers.”

Der C. V. Geist lebt im Nord-Dakota Zweig.

Die Wirthschaftsnoth bleibt nicht ohne Einfluss auf die Tagungen jener Staatsverbände, deren Mitglieder grösstentheils, wenn auch nicht ausschliesslich, auf dem Lande oder in Landstädtchen wohnen. So waren auf der Jahresversammlung des Nord Dakota Zweiges, die am 13.-15. Juni zu Devil Lake stattfand, weit weniger Delegaten der Männer-Vereine erschienen als auf der letztjährige abgehalten in dem allerdings günstiger gelegenen Lefor. Doch der Geist des C. V. lebt in den Mitgliedern ungeschwächt. Beweis dessen ist die Thatsache, dass man, wie alljährlich seit mehr als einem Jahrzehnt, die C. St. ersucht hatte, einen Vertreter zum Katholikentag zu entsenden und zur Bestreitung der nicht unbedeutenden Reiseunkosten einen ansehnlichen Beitrag leistete. Ein weiterer Beweis dessen ist die Entschliessung der Tagung vier Delegaten, anstatt einen, zur General-Versammlung des C. V. zu entsenden. Sie werden die Reise nach St. Louis gemeinsam im Aufzuge zurücklegen.

Dass man sich vornahm, die Jünglingsbewegung Staatsverbände möglichst zu fördern, ist ein weiterer Beweis für den solidarisch mit dem C. V. fühlenden und denkenden

der Mitglieder. Ganz diesem Geiste, der ja allem auch engsten Anschluss an die Kirche pflegt, sprach auch der Beschluss, wenn irgend möglich, jedem Mitglied ein Exemplar der jüngsten päpstlichen Enzyklika „*Unitate Christi compulsi*“ in deutscher Sprache zur Verfügung zu stellen, deren Studium während des Jahres den Mitgliedern zur besondern Aufgabe gemacht wird. Ferner betonte die Opferwilligkeit der Mitglieder für Kirche und Kultur der Beschluss, trotz der äusserst ernsten wirtschaftlichen Lage vieler Mitglieder, die Sammlung von Geldbursen für Freistellen am College der Benediktiner in Richardton in die Wege zu leiten.

Freudlich ist das Zusammenwirken der Priester und Laien in Nord Dakota. Während der hochw. P. Augustin O. S. B., Strasburg, sich mit verständnisvoller Hingabe den Aufgaben des Frauenbundes widmet, hat namentlich in den letzten Jahren P. Gregor Borski, O. S. B., Moorhead, zusammen mit anderen Priestern, sich um den inneren Aufbau des Bundes angenommen. Zudem war in Devil's Lake der Abt der Benediktinerabtei zu Richardton, der unlängst zum hochw. Hr. Cuthbert Goeb, erschienen; er feierte am 14. Juni das Pontifikat, hielt bei der Massenversammlung eine Ansprache, und assistierte am 15. Juni dem Throne dem Seelenamt für die verstorbenen Mitglieder des Staatsverbandes und Frauenbundes. Ausser ihm wohnten 12 Priester dem Katholikentag bei.

Obwohl die Predigt des hochw. Othmar Steinhart, Esch, als auch der in der Massenversammlung gehaltene Vortrag des hochw. P. Hildebrand Eichkopf, O. S. B., Mandan, hatte zum Gegenstand „Ehe und christliche Familie.“ Die Festrede beim Katholikentag über mehrere Enzykliken des Hl. Vaters und die Kath. Aktion hielt der Vertreter der C. St., Hr. A. Brockland, Rev. P. Louis Mauffler, O. S. B., Pfarrer der St. Joseph's Gemeinde, und anfalls der Bürgermeister und ein Laienvertreter der Pfarrei, begrüßten die Theilmehrer, wie denn P. Louis Mauffler wiederholt in den Versammlungen erschien und die Delegaten ermunterte.

Die Verhandlungen der Tagung drehten sich im wesentlichen um die Resolutionen, bei deren Abfassung im Ausschuss wenige Delegaten fehlten. Sie behandelten: Huldigung des Hl. Vaters und Empfehlung des Studiums seiner jüngsten Enzyklika; Würdigung der Verdienste des hochw. Bischofs von Bismarck, des hochw. Vinzenz Wehrle. Glückwünsche des neuen Abtes zu Richardton zur Weihe und zur Wiedererrichtung der Abtei; die Pfarrei als Mittelpunkt religiösen Lebens; Ehe und Familie; bedeutende Lage der Landwirtschaft; kath. Jugendbewegung.

Den bisherigen Beamten wurde die Ehre der Wiederwahl zu theil, während die Auswahl des nächsten Festorts dem Vorstand überlassen bleibt.

Des Bemerkenswerthen gab es auf der Konvention viel. Im Hauptfesttag wurde ein besonderes Hochamt für die Delegatinnen des Frauenbundes und andere Frauen gehalten, mit Predigt des hochw. P. Augustin, worauf die Delegatinnen dem Pontifikat beiwohnten. Ferner: man hat in Nord Dakota bestrebt, die Konventionstage zur Gelegenheit geistlicher Erneuerung zu gestalten, und fördert den Erfolg Beichte und täglichen Kommunionempfang. Einem Namen zum Trotz bewährte sich Devil's Lake ganz mächtig als Festort. Die Hauptstrassen der Stadt, durch welche die Parade zog, waren beflaggt. Die sog. „Governor's Boys' Band“, bestehend aus etwa 85 Knaben und Jünglingen der Stadt, deren Kapellmeister aus öffentlichen Mitteln bezahlt wird, veranstaltete während der Tagung eine Konzert, das einer Grosstadt zur Ehre gereichen würde. Während so das Lokalkomitee bewies, dass es der Gemeinde und dem St. Ambrosius Männer-Verein nicht an Einfluss fehlt, hatte es ausserdem die Zustimmung des Governor's, eine Rede in der Katholikenversammlung zu halten, gelehrt; dass das Staatsoberhaupt die Verabredung am Vorabend rückgängig machen müsste, ändert nichts an der erwähnten Thatsache. Ihrerseits trugen die Frauen und Jungfrauen der Gemeinde zum Gelingen der ganzen Veranstaltung dadurch bei, dass sie die Theilnehmer im Erdgeschoss der Kirche speisten.

Drei Wohltäter will der Pennsylvania Verband ehren.

Nicht weniger als drei Gedächtnisstiftungen ist unser Pennsylvania Staatszweig zur Zeit bemüht aufzubringen. Deren erste soll dem Andenken des hochw. J. B. Maus, seiner Zeit Pfarrer der Herz Jesu Gemeinde zu Allentown, und in hervorragender Weise an der Gründung des Staatsverbandes betheiligt, gewidmet sein. Die zweite Stiftung ist bestimmt, die Verdienste des Pfarrers Theodor Hammeke um Staatsverband, Frauenbund und C. V. anzuerkennen. Besonders die Frauen Pennsylvaniens sind bestrebt, in diesem Falle den Betrag zu sammeln. Bereits in Angriff genommen wurde ausserdem die Sammlung für den Fonds, der den Namen eines zweiten Pfarrers der Herz Jesu Gemeinde zu Allentown, den des verstorbenen Msgr. Masson, im Verzeichniss der heimgegangenen Beförderer und Wohltäter unsres Verbandes verewigen soll.

Beschlüsse der Staatsverbandsversammlungen.

Einer der Beschlüsse der Generalversammlung des C. V. von Nord Dakota verdient besondere Beachtung, weil er der so oft vernachlässigten Pflicht der Dankbarkeit genügt und weil er in würdiger Weise auf die Verdienste eines Bischofs hinweist, der den katholischen Deutschen jenes Staates und vor allem auch dem Staatsverband ein treubesorgter Vater war und ist. Die „Würdigung des hochw. Bischofs Wehrle“ betitelte Resolution lautet:

„Mit Freude und Dank dem lieben Gott gegenüber schliessen sich Central-Verein und Frauenbund Nord Dakota offiziell den Einzelnen und Vereinen an, die dem Bischof von Bismarck, dem hochw. Hrn. Vinzenz Wehrle O. S. B., bei Gelegenheit seines goldenen Priesterjubiläums beglückwünschten.“

„Wir ehren in Msgr. Wehrle einen echten Sohn des Hl. Benediktus, der als Missionär unter grossen Strapazen und Entbehrungen weite Strecken dieses Staates für das Reich Gottes erobert hat. Das Bild seines heldenhaften Pionierlebens soll unvergesslich in unseren Herzen wohnen.“

„Wir ehren ihn als Bischof, der unter gewaltigen Schwierigkeiten die Diözese Bismarck organisiert und verwaltet hat, und dabei auch in weltlichen Angelegenheiten die Rechte der Kirche sowie die Interessen seiner Diözesanen und des Volkes von Nord Dakota überhaupt mannhaft und energisch vertreten und gewahrt hat.“

„Wir ehren ihn als liebevoll besorgten Vater und als besonderen Freund des Farmers sowie des Staatsverbandes, der uns Deutschen im ganzen Staate stets betreut hat. Wir wissen, dass er uns ganz besonders in sein Herz geschlossen hat, und wir versprechen ihm die Mahnung nie zu vergessen, die er vor etlichen Jahren auf dem Katholikentag zu Mandan ans uns gerichtet hat: „Mein Volk! Gott hat euch über's Meer nach Amerika und Nord Dakota geführt, um diesen Staat für das Reich Gottes zu erobern. Haltet fest an eurem Glauben! Haltet fest am Landleben, an der Arbeit, und an euren hergebrachten guten Sitten!““

Protokolle der Staatsverbandsversammlungen erbeten.

Nun, da unsere Staatsverbände begonnen haben, ihre Jahresversammlungen abzuhalten, möchten wir an deren Sekretäre wiederum die Bitte richten, uns mehrere Exemplare der Verhandlungen zuschicken zu wollen. Wir bedürfen eines Exam-

plars für die Historische-Bibliothek des Central-Vereins; sodann wenigstens zwei Dubletten.

Eine dieser ist bestimmt für die Bibliothek des Deutschen Ausland-Instituts zu Stuttgart, die bemüht ist, alle deutschamerikanischen Schriftwerke und Berichte über Thätigkeit und Unternehmungen der Deutschstämmigen in der ganzen Welt zu sammeln. Ueber die Wünsche und Bedürfnisse dieser Anstalt giebt Auskunft das am 28. Mai d.J. an uns gerichtete Schreiben:

„Wir danken Ihnen verbindlichst für Ihre Berichte über fünf Ihrer letzten Jahresversammlungen, die wir sämtlich erhalten haben. Sie haben uns damit einen besonderen Gefallen erwiesen. Vielleicht können Sie veranlassen, dass in Zukunft die Berichte über Ihre Generalversammlung und sonstige wichtige Drucksachen und Veröffentlichungen zur Entwicklung des Central-Vereins und der Central-Stelle uns automatisch übersandt werden ohne vorherige Anforderung. Um so besser wird es uns dann möglich sein, hier das Material für alle die bereitzustellen, die sich für die Entwicklung des katholischen Deutschthums in Nordamerika interessieren und dabei naturgemäss in erster Linie sich über Ihre Organisation informieren müssen.“

Ausserdem sammelt alle sich auf die deutschen Katholiken unsres Landes beziehende Bücher und Schriften der Reichsverband f. d. kath. Auslandsdeutschen, mit Sitz Berlin, dem wir gleichfalls behilflich sind, seine Bestände zu vermehren.

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Das in Deutschland erwachte Interesse für die „verlorenen Brüder“, d. h. die in aller Welt zerstreut lebenden Deutschen, auf die man ehemals so gerne herabsah, veranlasst uns, jenen deutschen Anstalten, die sich, wie erwähnt, mit dem Studium der sog. Auslandsdeutschen beschäftigen, Bücher und Schriften einschlägiger Art zukommen zu lassen. Auf eine derartige Sendung bezieht sich folgende Mittheilung des genannten Reichsverbands für die kathol. Auslandsdeutschen:

„Die mit Ihrem frdl. Schreiben vom 3. Juni 1932 angekündigten Bücher sind wohlbehalten hier angekommen. Wir bestätigen Ihnen den Empfang und sagen Ihnen für die freundliche Ueberlassung unsern herzlichsten Dank. Bücher dieser Art sind eine werthvolle Bereicherung unserer Bibliothek. Sie würden uns eine grosse Freude bereiten, wenn Sie noch weitere Gemeinde-Geschichten und sonstige Bücher über das Deutschthum in Amerika für uns erübrigen könnten.“

Aus unserer Missionspost.

Ueber den Philippinen weht seit dreissig Jahren das stolze Banner unsres Landes. Man kann leider nicht behaupten, dieser Umstand habe die Katholiken Amerikas veranlasst, sich der Missionen auf jenem Archipel besonders anzunehmen. Und doch bedürfen diese der Unterstützung so dringend; das verräth wieder von neuem ein Brief des hochw. Bischofs Wilh. Finneemann, der uns unlängst schrieb:

„Es wird Sie wohl interessieren, zu wissen, dass am nächsten Sonntag, den 15. Mai, die neue Kirche eingeweiht werden soll. Ich werde dann die erste hl. Messe darin singen. Zwar besteht das Gebäude nur aus kahlen Wänden, aber es kann doch schon gebraucht werden. Thüren fehlen noch; Altäre sind provisorisch zusammen geschlagen; die Fenster nur mit schlichtem Glas versehen; Bänke, usw. fehlen ganz. Trotz alledem bin ich froh, dass wir nun die Kirche doch endlich in Gebrauch nehmen können. Sie war so nothwendig.“

Obgleich wir Bischof Finneemann keine grosse Gabe zu schicken vermochten, versichert er uns dennoch:

„Ich kann Ihnen nicht genug danken, dass Sie so bereitwillig helfen, wo die Noth so gross ist.“

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Das Gerede von Ueberproduktion ist ja so ziemlich verstummt. Man weiss jetzt allgemein, dass es überall unterernährte, schlechtbekleidete und wie Heiden hausende Menschen gab, selbst damals als ein Theil der Menschheit im Ueberflusse schwamm. Dieser Zustand dauert immer noch weiter, und während die grossen Webereien nicht nur unsres Landes brach liegen, schreibt uns eine Missionsschwester von den Salomon Inseln:

„Hoffentlich sendet uns jemand Stoffe, denn sechs unserer Schulen mussten die Feier der ersten hl. Kommunion aus Mangel an Kleidern für die Erstkommunikanten aufschieben. Ich wage es daher, diesem Briefe Stoffproben beizulegen. Eine unserer jungen Schwestern berichtet nämlich, dort, in ihrer Heimath, seien solche Stoffe billig.“

Nun handelt es sich keineswegs darum, jedes schwarze Kind mit einem schönen, weissen Kommunionkleid auszustatten. Eine Yard eines geblühten Baumwollstoffes, ausreichend, die Blösse der kleinen Neophyten zu bedecken, genügt bereits die Ansprüche zu befriedigen. Doch auch diese bescheiden, wie sie sind, vermögen die eifrigen Missionsschwestern unter gegenwärtigen Umständen nicht zu erfüllen. So weitreichend ist der Einfluss der gegenwärtigen, alle Verhältnisse störenden und umstürzenden Wirthschaftskrise.

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Die eigene Bedrängnis und die Noth im eigenen Lande veranlasst viele Missionsfreunde, der Missionäre zu vergessen. Wer noch eines Scherfleins Herr ist, sollte sich der aus geschilderten Umständen erwachsenen Nothlage der Glaubensboten erinnern, und ein Opfer bringen. Mögen folgend von P. Hyacinth Wilmes, O. F. M., Missionar zu Tsinan, in China, an die C. St. gerichteten Zeilen dieser Erkenntnis Nachdruck verleihen!

„Ich fühle mich verpflichtet, Ihnen in ganz besondere Weise meinen Dank auszusprechen, da Sie mir schon mehrmals Missionsalmosen, die Ihnen zur freien Verfügung standen, zugehen liessen. Diese Almosen sind mir sehr willkommen, da ich in letzter Zeit einen neuen, noch weiter bearbeiteten Distrikt habe übernehmen müssen und da meine Missionsfreunde in Amerika immer weniger werden. Ich habe noch drei. Ich bitte Sie auch in Zukunft meiner zu gedenken.“

Noch stärker betont die Nothwendigkeit der Unterstützung der Missionen der hochw. Apostol Vikar Thomas Spreiter, O. S. B., der aus der Mission Inkamana in Süd-Afrika schreibt:

„Ihnen, die Sie so oft an uns bei Vertheilung der Gaben denken, spreche ich abermals meinen tiefgefühltesten Dank aus. Was wären wir ohne die Wohlthäter in Amerika! Wie ginge es uns noch misslicher als jetzt! Da aber die liebe Gott doch überaus gut ist, so sendet er immer wieder Hilfe. Dass wir immer etwas Noth leiden müssen und die hl. Armuth fühlen, die wir gelobt, das ist ja ganz gut. So bleiben wir hübsch demüthig und vergessen das Gebet nicht, weder das Bittgebet, noch das Dankgebet.“

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Die allgemeine Noth sowohl als auch deren Wirkung auf das Missionswesen erregen unwillkürlich den Wunsch, unser Volk möge überflüssig